

AUTO\*BIOGRAPHY of CHARLES W. KINGSTON

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~~My first memory~~  
My first memory was of my sister just younger than me. My father was holding her in his arms when she was a little baby. Then I remember my dog; it followed me as I climbed the hills through the sage brush and if I happened to fall asleep in my travels; he would lay there with me, under the shade of a bush, and watch me until I awoke.

Then I remember the birth of my twin sisters; while my mother was confined in her bed, in one room of my grandmothers home; and my second sister, Hazel, was laying dead in a little coffin in the adjoining room.

So that Birth and death struck in our family the same day.

My father was on a mission at this time, for the L.D. S. Church. My twin sisters were born on the 15th of January 1888 or 1889.

When my father went on his mission, he planned on meeting his mother in England. At one time she came to America, but returned to her native land broken hearted because her husband had left her in England and come to America and had married another woman and had another family here.

When he left England, it was to escape from debt and a jail sentence for debt. His wife would not leave until these debts were paid; this took her a number of years to square up, with her small wages and what little her husband, my grandfather, could send her.

When father got to England, he found that his mother had died and had been buried a few days before he arrived there.

The family moved to Rock Springs and lived there two years; and then moved to Grover Wyoming, where they put up a General Merchandising Store.

They moved their store to Auburn and there my second brother was born, in April 1891.

My father sold his store in Auburn and moved back to Grover where he taught school and took up a farm of 480 acres. He got a small bunch of sheep and some milk cows.

We lived on this farm in one small log room when I was just eight years old.

That year, my mother and her little family of four children went to Morgan Utah, to visit her mother. While there, I was baptised and confirmed by Bishop Turner and my Grandfather James Tucker. I received the Gift of the Holy Ghost there, as they laid hands upon me. It took place on the bank of the Weber River, after I was baptised. I felt a great power come over me and permeate every cell of my body and a great and fixed desire came with this power to be steadfast in keeping the commandments of God and to do all in my power to further the cause of Zion upon the earth. That desire and urge has remained with me all through my life and has kept me from taking part in the serious sins of this generation: Such as using liquor or tobacco or being defiled by women. I tried to keep my standards high in this regard and would have considered losing my life preferable to committing adultery or fornication.

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My father remained home and built a frame house of two large rooms with two log rooms on the back as a lean to. This house faced the East with the 'lean to' at the back.

It was in this North west 'lean to' where I was sleeping, the next spring, in early June, when I was given that vision of my future spiritual life upon the earth of which I have described in other writings

The Lord took me by the hand and raised me up out of a condition of being condemned and hopeless inactivity and wasting of time and placed me on the road to eternal life, which I reached



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in the dream because of my faithfulness in following the Lords instructions to me.

We moved from Grover to Afton, where my father started in business once more. We moved back to Grover once more and from there to Evanston Wyoming.

We moved to Evanston in 1896, the year I was twelve years old. While I was in Grover, my mothers health was very poor and she depended upon me to help her with the work such as scrubbing floors, and turning the hand crank driven washing machine. I also chopped wood , and milked the cows and etc. The hardest job I had was herding sheep and bring the sheep and the cows in off the range at night.

The year before we moved to Evanston, Father was on the Jury during haying time and a hired man and I put up the hay while he was away. I had mowed and raked the hay before hiring this man. I was eleven years old then and I remember how hard it was for me to climb upon the side of the stall so that I could put the harness in place on the horses back . I could not reach high enough to do it from the ground.

Some times I would have to walk as far as three or four miles up on the steep mountains for the sheep and if I was unable to find them I would kneel down and pray to the lord to help he find my sheep and he never failed me; I was able to correll the sheep every night and I don't remember of ever leaving them out in the hills , even one night.

When we moved to Evanston , we had about 1200 sheep and father leased them and the farm to the Hyde Brothers - Wilford Delos and John Hyde on a partnership business.

The Hyde's got a dream of being big sheep men over night. They had all been successful shepherders, but poor business men.

They had never managed a herd of sheep.

So they painted rosy pictures of the money they could be making from a large herd of what they called 'better sheep'

So they sold the 1200 sheep and bought 3600 ewes from Tim Kinney of Rock Springs Wyoming. They bought these on 'time'. Father gave them a check book on his bank account and in a short time of about one and one half years , found himself and the sheep business broke. Two of the Hyde Brothers pulled out: they didn't relish working for nothing. Deles Stayed another year.

Having no money to hire herders ; I spent about 16 months over a period of two 'summers ' herding sheep for nothing; no wages, only board and a few clothes.

After Tim Kinney took the livestock back, I worked for him and earned some money and paid a lean , that a herder had put on the Horses for his labor. I took the horses and left for Evanston. Father told me I could have the Horses for my work. That fall I took the horses and worked about three months for Joseph Acocks and earned a little over \$400.00 above my expenses.

Father had bought a farm of 160 acres in Idaho, the proceeding September for \$5300.00 from Sasmar Hoff and paid \$500.00 as first payment.

When the second payment came due, the first of January that year Father did not have the money, so we agreed to use this \$500.00 for this purpose with the agreement that I should have 20 acres of the farm clear of mortgages.

I picked out the fifth 20 from the west side , which was about  $\frac{1}{2}$  mile long and 20 rods wide.

This was agreed between us: I always considered this my land although I never got a deed to it or asked for and revenue from it. The summer before, I went with the sheep for the first

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time I worked 86 days for \$2.00 a day and board and brought all this money home but \$3.00 which I spent for a pair of shoes. This was \$166.00 which father borrowed from me; besides other money that I had saved and put in the bank. I don't remember the amount, but I think that it was around \$50.00. When he borrowed the money I had in the bank, he said that he might just as well pay me interest as to pay it to the bank.

I got through with my job with Acocks, the day before Christmas and the day after Christmas I started for Idaho with the horses and a wagon and trailed a surry.

All went well till I reached Montpelier Idaho. There was two feet of snow from Montpelier to Soda Springs with only a 'sleigh' road, to travel on. The wagon went to the ground through the snow, all the way.

I had four hear of horses on the wagon and leading two colts. It took me all day to get to Soda Springs, a distance of 20 miles. When I arrived at Lake Town, two days before , the Fog was so dense , one couldn't see more than a few feet and it was 40 degrees below Zero. I spent almost four days , exposed to this fog and cold, riding on the ~~spring-and-se-a-geed-bed-was~~ ~~appreciated~~. seat of that covered wagon.

I got to Soda Springs late at night and pulled my outfit into a livery stable. The warmth of that stable seemed like heaven to me that night. I got up two hours before daylight that next morning and started for Mc Common. That night after dark, I reached a farm with no one home but some stacks of hay.

My horses were ' give out' and I could not have gove a mile farther. I camped for the night. The next morning I selpt late; the fog had lifted and the sun was shining. My horses had had a nights rest and had been fed good. The two colts had waded snow till they were weary to the bones. I had a hard time getting

them the rest of the way to Mc Cammon through two feet of snow and with the road not broken through. I had gone about 12 miles, the day before. The man of the place, came in a sleigh and I paid him for the hay.

I reached Mc Cammon , the next night, after dark and found a place to stay and feed my horses where they took me in the house and gave me a good warm bed. It was the first time that I had slept in a house since I left home: I had slept in the wagon , four nights, three of them , when the temperature was more than 40 degrees below zero. The day before, I reached Mc Cammon had been the hardest day; because the horses, and especiall the colts, had fagged out to their limit: and so a good bed was appreciated.

I drove to Pocatello the next day , on a good hard road and got there in good time ; the next day I got to Blackfoot in

My father had not heard from me and had become worried and called Mr Thomas , a friend of his, over the phone. He came out and stopped me and asked me who I was and telephoned back to my father that I was safe.

I had suffered from cold and exposure so much that I looked to them as though I was fifty years old. Only a miracle ; kept me from freezing to death out there in the sticks were there was no one traveling the road. My making the trip, saved more than a hundred dollars in freight , which in that day was a considerable amount and besides, we didn't have the hundred dollars.

After delivering the horses and etc, to the farm , I went to school in Logan to the AC College and took<sup>a</sup> winter in Agriculture. My father sent me \$25.00 each month to pay my expenses.

When I came out of school that spring, I went to the farm and worked all summer( built a 4 room addition on the house and plowed the ground for the next years crop.

I received no pay for this work I did on building; at the same time I had been offered a job with Mr Sandstrom, at 35¢ an hour to help him build a school house that year. (35¢ an hour was a good wage in those days) I could have saved around \$400.00

The next year , I farmed the place; ~~the~~-father bought 30 head of cows and I took care of them ; fed them , milked them, broke them to milk ( they were range cattle ) and I hauled winie ege lumber and slabs and built sheds, chicken coops and etc, to get ready for the next season. I did this work without pay other than my board.

The next spring, I run the farm and my father paid me \$50.00 a month and board. I earned \$400.00 and received it out of that years crop. I used part of this money to buy 40 acres of land on the foot hills, paying \$236.00 down besides paying for some improvements to Wm.Harris.

I planned on getting married the next spring, so I went to work for the Wyoming Oil Company, after the crops were harvested that year. I worked all winter and part of the spring after I was married and saved over \$400.00 , besides \$75.00 which my father borrowed from me at that time , but never repaid after I was married.

I spent most of this money for expens~~s~~ and furniture , things that were needed for my marriage. I rented the farm the next year on a crop rent:  $\frac{1}{2}$  the hay,  $\frac{2}{3}$  the grain and  $\frac{4}{5}$  the beets and potatoes.

I hired Johy Fowler as a hired man and put my teams hauling lumber to bring in money during times we could spare the teams from the farm.

Father got most of the money from this lumber after Fowler had been paid in part. I had bought a new bain wagon for this purpose which I bought on time ; to be paid that fall.

I was called on a mission and was to leave the first of Dec., the year after harvesting the crops .

The crops that year were not very good and the prices worse, judging from the record that I found in an old account book that I did not know that I had until this subject came up not long ago from an unexpected source and I am making this record so that my children will have the truth in so far as I am able to remember the facts after these many years.

I copy this notation from this book which contains clippings of news papers of the year 1907.

I left for my mission in December 1906.

|               |          |               |            |
|---------------|----------|---------------|------------|
| 400 Bu oats   | \$120.00 | 500 Bu Barley | \$250.00   |
| 1510 Bu wheat | \$750.00 | 80 ton hay    | 320.00     |
| 400 Bu spuds  | 120.00   | \$1560.00     | total----- |

Whether this refers to my share of the crop or the whole crop I do not know, I rather think it was the whole crop although 80 ton of hay would have been a very light crop for that farm any year I was there.

This crop was not sold that fall but was kept for a higher price and I was to receive the money from it as it was sold. Also , John Fowler was to have had his ballance coming to him out of the crop in the same way. I paid Tom Field for fall plowing out of my Wyoming wages. If this is correct, my share of the crop that year would amount to \$906.00.

I don't know what price was received from other crops but I know they sold the barley for one dollar and thirty cents a hundred , the next spring. I havn't even counted the potatoes in this estimate.

Now- referring to another notation:

I find the following and I am sure that this is correct,



because I remember all about it.

Farm accounts:

O had 352.00 coming to me after paying \$175 for Nellie mare and taking a loss of \$22.50 on bain wagon--Ballance due \$154.50.

Paid on the State land : \$40.00 & \$105.00 & \$101.00 = \$246.00 .

This settlement did not include my share of the hay since my father said he would need all the hay and didn't want to have to buy hay to feed his cattle. I remember this well. Even then, there was sufficient , to finish paying Fowler, the hired man.

That brings us to this conclusion:

|                 |                                                 |
|-----------------|-------------------------------------------------|
| \$75.00         | borrowed from Wyoming wages after marriage      |
| \$154.50        | ballance from crop                              |
| \$246.00        | From land which my father sold while I was gone |
| <u>\$475.50</u> |                                                 |
| 8.00            | collected from election money after I left      |
| <u>\$483.50</u> |                                                 |
| 160.00          | my share of hay                                 |
| <u>\$643.50</u> |                                                 |

On the other hand I received from

Father while on my mission \$315.00

Father asked Bessie to resume payments when he ran out of money and she sent me \$168.00 and I sent her \$36.00 while going to summer school, after I got home

|                 |                 |
|-----------------|-----------------|
| Bal from Bessie | \$132.00        |
|                 | <u>\$447.00</u> |

|                 |                                                                                                              |
|-----------------|--------------------------------------------------------------------------------------------------------------|
| \$643.50        |                                                                                                              |
| <u>\$447.00</u> |                                                                                                              |
| \$196.50        | still coming to me after I got home according to these figures which are correct according to the following: |

My father never kept any record of any of these transactions after I left, but when I showed him my book when I got home he said it was wrong that he figured up my farming operation account after I left and I had just \$90.00 coming when I left. but he had no figures to show this.

Richard said that he knew that my figures were wrong because ; he said that he was supposed to get a third of my share, but he only got a fourth and that his share of which he got , was \$80.00 This statement is in my records, also : it was recorded near the time that Richard made the statement.

But I paid Thos Field \$114.50 for fall plowing, the hear before out of my Wyoming money so that added to \$240.00 which he said was my share, which would be  $\$240.00 + \$114.50 = \$354.50$

This agrees within \$250, of my account and is correct as far as I know.

I claim that I had \$146.00 coming when I left, my father said \$90.00 still I 'd have \$106.50 coming when I got home after paying Bessie.

When I had been on my mission 21 months, Father wrote to President Jos. F. Smith and told him he did not have help to harvest his crop and asked if I could be released. I came home and worked about three months harvesting crops on the two farms and when I got ~~these~~ through, my father handed me three silver dollars for this three months work.

Then he sold the Shelley place at a profit and asked if I would take my team and move them up to Ammon from Shelley, about 15 miles. I spent about 3 days with my team doing this. They said ~~to~~-to both father and mother, "If you will do this , we will give you enough flour from where we have a grist in the mill, enough to last you till next harvest. When I went for the flour they said that they did not have enough for their own family and so this work was done for nothing; ~~else-~~ as far as money was considered.

That fall we borrowed \$1500.00 from the Bank to buy milk cows. Father paid \$700.00 of this money on his debts and I went to Cache Valley and bought 26 milk cows. The cows and the freight came to around \$800.00.

I milked these cows for about two months and was selling around \$80.00 cream from 18 cows, I was milking. So father and Clarence took  $\frac{1}{2}$  the cows down to Shelley so they could have an income also.

In dividing the cows, Clarence had helped me milk for about a week, so he would know the best cows and I said "If I can pick one cow, you can pick the next 12 and I'll take whats left. We did this; then father came back the next day and said that Clarence had overlooked the best cow and that they wanted her too. That gave them 14 and me 12.

The cow that they took got a wood splinter in one of her hind legs and died with blood poisoning within two weeks. Thus, I owed about \$370.00 on the cows and I paid some on this of what I could save out of my cream check. I don't know how much but it was not more than \$160.00. Father did not pay any thing on it. It ran along until father sold his farm. As nearly as I can remember, he had more than ten thousand dollars in cash that he took to Ogden with him.

When he sold the farm I figured that I still had 20 acres and asked him for a settlement and he said he didn't have 20 acres to spare; that he needed all the money himself. I agreed to this as alright with me since his age was against him, I would release him from his promise and feel alright about it.

Then he asked me if I would pay the \$1500.00 to the Bank: I had only paid the interest and a little more. I told him I would if the Bank would be willing to trust me for it. We went to the Bank and the bank refused to do this. 'Said he had the cash and for him to pay. I never did pay this balance on the milk cows. I was never in a position to do so for many years because of crop failures on my dry farm and having a family to keep and my father favored me since he did not ask me for this amount.

None of these things turned me against my father and mother.

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I felt glad to be able to help them but two things turned me against them. When I went on my mission, my parents expected my wife to stay with them and help them take care of their large family. The two older girls were working out; one of them was going to be married and they needed help in the home. Vesta stayed there for a while but she found she was not strong enough to take on such a responsibility since she had had two serious accidents and was then under the doctors care. They insisted and she refused, thus enmity sprung up between them. Vesta also saw how they were taking advantage of us on every deal they could and I was allowing this until she came to see that if we remained with my parents, we would not ever have anything for ourselves, so soon after I came home from my mission my father started to run my wife down and even hinted at one time that I would be better off without her.

Then one day he said that he didn't think a man should be tied up to a woman that would treat his parents as my wife had treated my parents. When I asked him what she had done, he said that he and my mother had come to our house the day before and my wife had not even asked them to come in.

This sounded far fetched to me so I waited till the next day, then I asked my wife if father and mother had come to the house the previous day and she said, "Yes !they did."

Why did they not come in?

I asked them to come in but they said that they had an invitation to take dinner with one of the neighbors, one of their old friends and that they were going up there.

I knew that this was the truth and that father had misrepresented the facts because he had it in for my wife. This was the first thing he did to make me loose confidence in him.

Then when he left for Ogden he had some farm machinery that I badly needed on my dry farm and which I had not the money to buy. And he had a good organ and my wife could play the organ and loved that instrument.

He gave the machinery and the Organ to Richard. Richard was not married and didn't have a farm or a home and had to leave these things with the neighbors; nobody got any thing out of them and that year , I had about one acre of cut hay on my dry farm which I had to cut with a scythe. This was the thing that hurt me the most of all and I felt so bad about it that I didn't care if I never saw any of my folks again. In fact, I didn't want to see them or have them come to see me because they had talked to their children, my borthers and sisters and had turned them all against me. This fact was verified by the incident that prompted this narrative that came up after fifty years.

I said I never paid the ballance on the milk cows but was I right. My time that fall harvesting the crop would more than square this since Vesta was there cooking for the help we had picking up potatoes etc.

Another thing, I never paid them rent on the house I lived in one winter while I was proving up on my dry farm but I built this house for them without pay.

I know I made my mistakes, also regarding these things. First: I should have kept an accurate record of all transactions. When my father offered me his note at times he borrowed money from me I should have accepted that note and that happened at least once regarding money not ~~to~~ mentioned anywhere in this record.

When he offered me a deed for the 20 acres I should have

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been careful to put my ~~inter~~ initial in my name thus: Charles W. Kingston instead of Charles Kingston as I did and then he could not have sold it without consulting me about it. His name was also Charles Kingston.

These precautions would have been worth more than any amount of money to my father and mother since by them they would remember the things that I had done for them.

It is so easy to forget things which are to our advantage to forget. And these mistakes have cost my family dearly and what I received was coming to me because of my ignorance of the importance of these things.

I would not have collected this money of course with my parents needing it so badly ; but see what a lot of distrust and suspicion and misrepresentations it might have saved and I am mentioning it here to show that it is an important part of the gospel to know how and teach our children to avoid these terrible things that have grown up in our family and are laying there like a snake in the grass ready to strike at the first opportunity.

However the Lord has been merciful to me in these mistakes; First, he had helped me to see them and recognize them for what they are but he took the enmity for my parents and their children out of my heart also.

For nine years I was estranged from my people when one night I had a dream. I dreamed that I was a boy once more and was going home from school to dinner.

It was spring and there were marble games, <sup>going on,</sup> on the dry patches of ground along the way. As much as I desired to take part in the games, one desire was foremost in my mind so I hurried past the games toward my home. A neighbor woman opened her front door and greeted me just as she used to do during my school days.



I crossed the street on the cinder path that led from her gate to ours and swung the gate wide open without waiting to close it and as I came to the door I grasped the knob and hurried into the dinning room. There sat my Father and mother in the prime of their lives and the nine children seated , each at their places at the table. The table was spread with plenty and my place was there waiting for me. I sat down to that table.

My heart overflowing with thankfulness and appreciation for the things that home had ment to me. I realized right there as I had never even dreamed what that home had done for me. I could see the spiritual values as well as the food and clothing and care and love that had been showered upon me. And that spirit of appreciation has never left me but has been part of my being these many many years. And this is not the most wonderful part of the story because this other part proves beyond the shadow of a doubt that some power higher than the earth was watching these things and was waiting for the opportune time to do something about it. It proved that that dream came from some place besides my own mind or imagination.

The next day was Sunday and I went to Idaho Falls to Stake Conference to get there in time for the afternoon session.

I started up those wide steps that extends the full width of the building and leads to the main floor which is the second story about ten feet above the level of the ground. As I looked up, I saw my father coming down the steps to meet me. I didn't know that he was within 180 miles, until I saw him. It was a complete surprise. The Lord had been merciful enough to me to prepare my heart for this meeting. I put my arms around him and kissed him right there on those steps in front of that crowd that were assembling there; that same feeling that I had for my parents in my youth had a new birth and has never dimmed through

the years. No matter what they might say or do after that would nor could make any difference. That was perfect love next to the love of God, the greatest thing in the world.

Regarding the forgoing narative of my experiences in my fathers family I realize that the most important things to be learned from them and like happenings are spiritual. It appears from outside observations that I was the one that got hurt, but the fact is that I and my family , while we lost material things as a result of these dealings and these careless handling of our affairs, we were better off as a result of them spiritually while all my brothers and sisters and their ~~f~~amilies were damaged beyond repair by the loss of confidence, suspicion and in fact the hidden hatred that they acquired against me and my family regarding these things upon which that (they) had passed false judgements regarding me.

This condiction was called forceably to my attention when a report reached me that me brother in law had told one of his sons that I had been unfair with my sister had borrowed money from her that I had not repaid. The fact was that my father borrowed this money he collected from my share of the crop instead of sending it to me where it belonged. When I told this story to my brother in law, he said he had heard the story from my father and mother and anything I might tell him would be a waste of time because he already had his mind made up and therefore would not listen to anything more on the subject.

The truth of the matters was: my father and mother tried to force an impossible situation upon my wife and when she refused to fit in they turned against her. Next, they turned all their children against her and even tried to turn me against her and when I took her part they turned against me and did and said everything they could against us both.

This is a fixed pattern of how emnity works and it has  
 beer the thing that has started all the fuids, all the trouble  
 and all -

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Charles W. Kingston

As I said before, :

I bought 40 acres of irrigated land with a good water  
 ris. It was state land and the payments were about \$100.00  
 a year. I paid a down payment and while I was on my mission,  
 my father sold this land and spent the money. This land was  
 worth one hundred dollars an acre a few years after I got  
 home from my mission.

I always loved my father and nev used him until he  
 turned against my wife. And told I s see  
 she refused to take care of their large family while I was gone  
 on a mission. I knew how ~~ju~~- unjust he was because I knew my  
 wife was one of the best women that I had ever known so instead  
 of turning my wife out I left them/

than any other living man.

One of the last statements published of the revelation of 1882 is a letter written by Heber J. Grant to his Cousin Anthony W. Ivans which can be found in the November number of the Improvement Era of the year 1938.

As I have told you above that a circular letter was sent to all presidents of Stakes with the copy of the revelation of 1882 which instructed all Stake Presidents of Stakes to either obey the law given in the 132 section of the Doctrine and Covenants or resign their positions.

This following quotation from the Revelation of 1882 confirms the above:

Thus saith the Lord to the twelve and to the priesthood and people of my church.----- You may appoint Seymow B. Young to fill the vacancy in the presidency quorum of seventees, if he will conform to my law: for it is not meet that men who will not abide my law shall preside over my priesthood."

This instruction was followed in the church especially among the quorum of twelve apostles for many years and may have been continued until recent dates. No apostle that was recommended for this office could receive his ordination untill he proved to his superiors that he had taken a second wife.

A quite amusing story was told of a man who had been recommended and to dodge the issue he adopted a questionable strategy:

Being a teacher in a school he interviewed a certain couple who were engaged to be married and arranged with the bride to go with him to his superiors and pretend to be the teachers wife. Then the couple were free to get married and go their way: This must have weighed heavily upon the new spostle's conscience since afterwards it was claimed that he induced another younger woman to join him in the real thing.

When the Quorum met to put in a new President there were six votes cast for Lyman and six for Smith. Smith had not been a member of the quorum of the twelve because during all the time since he had been ordained to the Apostleship, he had served as councilors to the three former presidents. Joseph F. was ordained an apostle July 1 1866 and set apart as one of the twelve on October 8 1867.

Lyman was ordained Oct. 27, 1880, 13 years after Smith. Yet there was a deadlock so neither one could be president unless something could be done to change one of the votes.

They claimed that Joseph Smith did not have a vote because there were twelve apostles without him.

In order to break the deadlock Lyman went to Smith and told him he would change his vote from himself to Smith if he would promise Lyman, "I will not do anything or decide any issue; only adopt the policies and decisions which are the majority decisions of the Quorum of the twelve. Joseph F. Smith made this promise in a meeting which promise was recorded in the minutes of the meeting held at that time and it became the fixed policy of the church that has been followed from that day to the present time.

As far as Lyman and his party could see, this made Lyman President of the church behind the scenes and Smith President in name only: In other words, this made the Government of the Church follow the pattern of any other business organization; a government of a majority decision of the board of directors. This action was followed by a series of events that had disastrous effects in the church, one of which was the loss of direct revelation to the church through the prophet seer and revelator which caused B. H. Roberts to say, We have prophets who do not prophecy and revelators who do not revelate and seers who do not see."

I have wondered since I found this out if it was not Lyman who talked father out of going into the Law, because Lyman spent the night in our home in Evanston, many times during this period of time and father had the town of Lyman Wyoming named after him.

The President of the twelve apostles, Fancis M. Lyman was going around the church persecuting all those who he could find who were following President Smiths advice.

Lyman went to Bighorn to a quarterly conference, arriving at the Sessions home saturday night. After supper and before retiring that night he said, "Brother Sessions, Have you taken a second wife?" "No ! I have not ", Sessions replied.

Sessions did not sleep because his conscience hurt because he had lied to the President of the Twelve. The next morning sessions asked Lyman, "Brother Lyman, did Joseph F. Smith tell you to ask me that question?" Lyman said, "Yes, he did." "Did he want me to tell you the truth?" "Yes, he did." "Then I will have to confess that I have married a second wife." Where does she live and how many children has she got?" Sessions pointed out the house where the woman lived and said she has two children". (This was a black hearted lie by Lyman)

In the Morning Meeting, Lyman released Sessions as president of the stake and after the meeting, went to the home of the second wife and told her that she was living in adultery and told her to leave Sessions and go home to her parents, which she did.

In a meeting over which Lyman presided, that was trying apostle John W. Taylor in the year of 1911, Lyman said that he was still living with his ten wives. Taylor confessed that he married his plural wives with the approval of President Joseph F. Smith. This was taken from the minutes of the above mentioned meeting.

After this: Sessions was a broken man both financially and spiritually; he went back to his old home in Bountiful and died a

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him to do the opposite.

When I heard of cases of this kind I spent about eight years of my spare time trying to find out just why such things had happened in the church. And I found out plenty.

I searched through Church History to find something that would confirm or disprove it and I found what I was looking for in a book called Church Cronology by Andrew Jensen assistant Church Historian.

I also found the record of father's call to be a counsellor to Brother Baster when the Woodruff Stake was organized in this same book.

The above information came to me from men who were at the bedside of President Taylor when this instruction was given to Joseph F. Smith., which I consider one of the most important happenings in the church.

The keys to the dispensation were given to the Prophet Joseph Smith in the year 1836 . Doctrine and Covenants Sec 110 verse 16. Also that Hyrum Smith was given the office of Priesthood and Patriarch which was appointed unto him by his father "By blessing and by right." D. & C. Sec. 124 verse 91.

The instructions given by John Smith , the Patriarch, to John W. Woolley; which he gave to Brother Woolley as told me by Brother Wooley in 1927 in the presence of my wife, confirms the order of the priesthood that this must go from Father to son. The next important thing which I am going to mention is the fact that the Patriarcheal office or the office of the head Patriarch also presides over the priesthood of the church. The church could not have been organized until after the priesthood was restored which it was in the year 1829 because the priesthood presides over the church and was the power the Lord restored by Peter James and John for the purpose.

It appears that Joseph Smith was not permitted to receive the keys to the dispensation until after he had proved himself ; because



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they were not given to him until after he had proved himself or in the year 1836, six years after the church was organized. Then they were given to him to hold both in this life and also in the life to come; so he still holds them in which event every official act in the church would have to be done under his authority until that authority was revoked because he would be held responsible for these act as long as God permitted that authority to remain on the earth,

This then shows the importance of the act of John Taylor in sending for a future president of the church to give him these instructions which I have mentioned above.

These accounts were given to me by the man who took part in them and lived through them and received two blessings from the first two men who held these keys.

Regarding the revelation of 1886 which was given to Pres. John Taylor, together with the meeting that was held in the month of September of that year:

There were still four men living in the year 1927 who attended that meeting and I talked to all four of these men and in fact found that the statement put out by them was in error on one point. The statement said that a man by the name of George Earl was at this meeting. I went to see Earl at his home in Centerville, Utah and I asked him what part he played in this happening. He took me in the other room and left his wife in the kitchen. When his wife heard the questions I was asking him, she became quite disturbed and told him not to answer any of my questions. This proved that his wife had been influenced by the public opinion that had been engendered against the Woolleys by the people of the church. I said, "Were you acquainted with the Woolley people in the year 1886?" I was working on the farm for John W. Woolley? Did you attend a meeting held in that home in September of that year?" I mean the

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year of 1886.? "No , I did not !" "Did you know of a meeting that that was held there at that time ?" "Yes. I did, "Why did you not attend this meeting ?" "Because I was doing the chores on the farm and did not have the time to attend any meetings"?----"But , you knew there was a meeting held.?" "Yes" "Was a revelation given to president John Taylor at that time".? "Well I heard that a revelation was given, but I did not see it and never read it,""Did you ask to read it "? "No, I did not. " This made the story more authentic than if he had attended the meeting because it stands to reason that if all the people that lived in the house were in a meeting that lasted eight hours someone would have to be doing the chores about the farm.

Lorin C. Wooley a son of John Wooley told me he attended this meeting and told me the story of what happened there. When I heard this story, I told him I considered that story the most important thing that happened in the Church since the days of Joseph Smith. and asked why the narrative of those events had not been recorded. I told him that he and two other old men were all that were left on the earth at this time. ( concerning these happenings) Now,if you all pass away without leaving this history here with us it would be an irreplaceable loss to mankind. I asked him if he would not write the story for me so I could preserve it for future generations. He said, "No I will not write it down, but if you will write it as you remember it then I will correct any errors. I might find and then you will have it. This I did and then a few months after , a group of men met in Joseph Mussers office and had brother Woolley tell the story while a stenographer recorded it and five type-written copies were made, with instructions that they be loaned out to trusted friends with the promise that they would be returned the same day.

This meeting, no doubt, was called by Brother Wooley as a result of my getting the story from him first, so that they could

claim the credit for putting it out.

I tried to get one of these copies to read as soon as I learned they were made but I was unable to have the opportunity to see them. Then one one morning an old Holland brother by the name of Wm. Baldee came to my home in Idaho Falls and handed me one of these copies. I asked him if it would be oK for me to obtain a copy and he said that he had promised to get this copy back by eleven o'clock that night, but that I could have a copy made which I did. I sent this copy to a friend in Salt Lake and asked him to have 1,000 copies printed which he did and entitled "An event of Underground days". I have a few copies of this prized phamphlet left.

Going back to the revelation of 1886 I went to see Nellie Taylor, one of the wives of Apostle John W Taylor and among other questions , I asked her what she knew about the Revelation of 1886 and she told me the story that had happened two or three years before this interview.

One of the authorities of the church came to her home with the origional copy of this revelation written in president Taylor's own hand writing. She said this man told her that they had decided to put out a statement that they had searched the Archives of the Church and no such revelation could be found among the church records. This statement was made in conference after which the same man called for the copy and said he was going to put it in a safty deposit box in Zion's Saving Bank.

A friend of mine told me he had been successful in obtaining a photostatic copy of the origional , written in President John Taylor's own hand writing.

I did not consider this important however because there is such a large store of evidence available to the sincere searcher that it leaves no doubt about them being true revelations from God."

When I first found out about these four revelations that the

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church authorities had suppressed and hidden away, I asked my father about them. I asked if he happened to know anything regarding any of them and he took a leather case out of his pocket (His inside coat pocket) and handed me a copy of the revelation of 1882. He had carried this copy which he had carried in this leather case for more than 40 years. He prized it so highly that he had this leather case made specially so as to preserve this document. " "

I took the copy and asked "Father where did you get this? He said. I was Stake Clerk of the Morgan Stake when this revelation was given and they (The Authorities of the Church ) sent a copy to all Stake Presidents at that time and this is the copy that was sent to the Morgan Stake Presidency." "Were there any instructions sent along with this copy?" I asked, "Yes, there was a circular letter which instructed all Stake Presidents to either embrace the practice of plural marriage or resign their positions."

This revelation was printed in at least three foreign language Doctrine and the German , the Swedish and the Danish. There are copies of these editions that can be found by a little searching to this day.

Also President Grant was and seemed proud to state the fact that he was called to the apostolicity of the Church in this same revelation of 1882. At the same time he seemed to have put himself in a position to hound and persecute and curse all those who attempted to follow the commandment of the Lord given in this same revelation.

In this regard in the year 1928, B. H. Roberts, one of the presidents of the first quorum of seventy was sent to Idaho Falls stake by the heads of the church to put me out of the Presidency of the 155 quorum of seventy; and called a meeting of that group for this purpose. Before he proceeded and after he stated the purpose of the meeting he asked me if I had anything to say. I told him that I would like to ask him some questions and so as not to

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embarrass him before the Quorum "I requested that our interview be in private." So we retired back to the choir seats. I asked him these questions. "Brother Roberts, You are the assistant historian of the church but I know that you know more about church history than any other living man. "Are the four revelations namely the revelation of 1880 and 1889 given to Wilford Woodruff and the two revelations given to President John Taylor those of the years 1882 and 1886. Are these revelations authoritic and did they come from the Lord Jesus Christ as claimed. "Yes, they are authentic and they did come from the Lord" he said.

Then if what you say is true, then I would like to know why they were not published and given to the people of the Church?" They have been very unwisely published." he said . At that time I had published three editions of these revelations. After arranging them with numbered verses with heading and explanations of their contents. I afterwards was rewarded in part by that scholarly man Francis M. Darter, copying my headings and verse numbers, punctuations and each one , the way I had placed them.

During that time some friends and myself put about one thousand copies of these four Revelations on the Church literature tables that were outside on the Temple grounds at conference.

Lecturers call visitors and make it handy for them to pick up what phamplets they might want to take home with them. These thousand copies were snapped up in no time.

I noticed after this , that the literature tables were dispensed with.

So feeling that he, brother Roberts, had hit me by saying that the giving these copies to the people of the church was unwise. "Do I get my right, Brother Roberts, by thinking I heard you say it was unwise to give these Revelations to the people of the church." "Yes," He emphasized and said "I said 'Unwise'."

" I assume you know Brother Roberts, that the revelation of 1882 starts out with the words." To the people of my church" Don't you see Brother Roberts, that your statement accuses the Lord Jesus Christ of being unwise; do you not realize that what you have said is just the same as saying, "Now Lord, why did you not consult us before you sent this revelation of 1882. Down here to us. We are down here on the ground floor and we know more about what the people need than you do."

"Now, Brother Roberts, I honored you when I read about you going down to the Southern States and chancing your life to bring the bodies of those two martyrs, Gibles and Berry, home."

I honored you when I read the account of your standing up on the floor of the U. S. Senate and putting your future aspirations in politics on the altar by defending the principles of the Gospel before the whole nation and the world but I can not honor you in what you are doing now."

"This is all Brother Roberts, lets get along with our job." He proceeded by putting a motion before the quorum; one man did not raise his hand. Brother Roberts pointing his finger and said, "What's the matter with you, do you want to be out of harmony too?" The man raised his hand half way. Get it up there, way up ! The hand went up.

"The vote against this man is unanimous," he said: then he stood up on a chair and raised both hands to the square and asked the Lord to approve what he had done. My wife was sitting in the audience watching this procedure and this seemed to be the first time she began to suspect that there was something seriously wrong with the Church. But this narrative would not be complete without the rest of the story and the importance of this last part must have meant something to the Lord because He seemed to have arranged to have one of my friends in the Presidents office when B H Roberts said,



"That man, Kingston, was right in everything he said, but I couldn't shut him up."

Then soon after another friend Jesse P Stone, met B H Roberts in the Hotel Utah and he said to Jesse, "Well, Jesse, how are you doing?" "Not very good, Paying rent and keeping a family on W. P. A. wages makes it hard to make ends meet." "I wonder, sometimes what's going to become of us/".

"You are fortunate Jesse, you haven't yet surrendered your liberty," "No Brother Roberts, Thank God, I haven't had to do that." "But couldn't you make a stand?" "No, Jesse, I'm too old. If I should loose my job, I don't know what would become of me."

I was happy to learn that soon after this, that great, stalwart and tireless worker who wrote more history for the church than any other man was given relief and went to a place where he might be able to regain his liberty. His master, no doubt heard his conversation with Brother Stone and took him home and away from the controversy of the church, fulfilling the prophecy in the 101 section of the Doctrine and Covenants "Which says, "And they were at variance with one another and harkened not to the commandments of the Lord." It appears that from the above, that at heart, B H Roberts was on the right side of this age long controversy, and thank God, there were others that although chained with spiritual fetters, knew what was going on but like B. H. Roberts, were unable to through off their chains for fear it might destroy the good and true and beautiful that was still in the Church.

The writer spent a number of years searching out church history, both from church records and from reliable honest men who had lived through these trying times and pieced these stories together until, I believe that I know more about these hidden <sup>events</sup> ~~parts~~, that are closely associated with these four suppressed ~~revelations~~ <sup>revelations</sup> mentioned above,



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in strong terms the doctrine of more wives than one at a time, in this world, and the next; it authorized some to have to the number of ten, and set forth that those women who would not allow their husbands to have more wives than one should be under condemnation."

Now let us consider these few words of lengthy preamble, copied from the Nauvoo expositor:

I want to explain to you in these few words the Devils tactics; The first sentence announces concern over the salvation of the human Family, then before he gets through the first paragraph he prophesies a great storm of persecution which takes only 20 days to bring about the death of the two men accused in the affidavits of himself and wife and we afterward find that they had before hand planned and arranged the death of these two men in a secret meeting and now these planned murders pose as preachers of righteousness.

Now we proceed with the Snake in the grass history of the Church. The stage was set for the final chapter, when Joseph F. Smith came to the Presidency of the Church-- Frances M. Lyman, was then the president of the twelve apostles, Joseph F. Smith had been a counselor to: First; to president John Taylor, second; to president Wilford Woodruff, third to President Lorenzo Snow but he was ordained an apostle 14 years before Lyman. Joseph F. Smith had not been a member of the quorum of the twelve but he claimed that Lyman had held the place that was his; but could not occupy, because he was not permitted to hold the two offices of apostle and counselor at the same time: That Lyman was merely holding this office in trust untill he would be free to hold it which was open to him for the first time. Lyman claimed the office of President because he said it was the order and policy of the church that the President of the twelve had always been selected as President of the church.

These two views were put before the council of the 12. Joseph F. Smith had no vote because he did not belong to the quorum. So there were six votes cast for Lyman and six for Smith. This made

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a deadlock. When it seemed impossible to settle Lyman pulled a fast one which made Lyman President of the Church behind the scenes and Smith, president of the Church in name only. He said ( Lyman, I mean) "Since I hold the deciding vote, I will break the deadlock by changing my vote. I will vote for you on one condition, if you will make me a certain promise. If you will promise me that when you become President of the Church that you will do nothing or make no decisions but those things that are a majority decision of the Quorum of the twelve. This story shows story shows that Lyman had five of the quorum on his side at that time one more would have made him President of the church in name also and he schemed to bring this about.

I do not know how he went about this scheme to become President; but it was believed he was responsible for pulling the wires to start the smoot investigation. He thought perhaps by doing this the congress of the United States would convict Joseph F. of polygamy , which would send him to jail and this might make Lyman President of the Church.

This plan almost succeeded: A Grand Jury called Joseph F. before them and after this jury had met to make their decision ; they had about decided to give Joseph a long stretch in prison, there was a new comer from Cincinnati Ohio on that Jury and when he saw what they were going to do he said, "Now Gentleman , I can see that you are about to send this innocent man for a long stretch in prison. If you do that I tell you what I am going to do. I will swear out complaints against every one of you because I have the goods on each and every one in this room. One of the men there asked this man ( whose name was Anderson) if he would remain in the room until they had a chance to consider the case farther and they came out and said." How will it suit you Mr. anderson if we fine the man three hundred dollars and let him go. Joseph F, thanks to Brother Anderson, paid the \$300.00 and went free.

Now comes a time that proves that really the quorum did make the

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policies of the church. Many of the faithful of the church decided that the manifesto did not apply to other countries only to the United States. Many went to Mexico and Canada to live their religion. The Quorum of the twelve were divided on this question. The proposition was taken up by the quorum of the twelve as whether or not to make the effects of the manifesto world wide and five voted in favor and 7 against. Here, Lyman again showed his hand but lost. Then he schemed once more. He knew if he could get rid of two of the seven and replace them with two that would vote the other way he could change the law and make the manifesto world wide.

John W. Taylor and Mathias F Cowley were the two apostles who had done the most to promote the principle that the world had apposed. So Lyman planned to get these two to resign their positions and replace them with two that would vote the other side. He first went to these men and told them a bad name before the nation and the world and if they would resign their positions it would help the church to regain their lost prestige, but the two spostles refused to step into this trap and though Lyman promised to reinstate them in their positions as soon as the agitation died down. failing in this, Lyman succeeded in his design by getting Presidents Smiths rubber stamp and forging the Presidents<sup>name</sup> to these letters and mailing them to Cowley and Taylor, asking them to turn in their resignation. I got this information by talking to Nellie Taylor. She said to me in the presence of my wife, who was with me, listening in on this conversation: "Johnie came home and showed me a letter signed by President Joseph F. Smith, asking for his resignation from the quorum of the Twelve. I said to him after I had read the letter. "Your'e not going to put your head in that noose are you, Johnie ? " What else can I do, this letter is from my file leader, the President of the Church." So John handed his resignation in to the quorum and they met and accepted it.

With this we come to the heart of the great controversy where it says they were "at variance with one another", and the bone of contention was that they did not need to build the tower. In other words did not need continuous revelation. I am going to follow this through in detail as to the steps that were taken to bring this about:

First-- I want to call the readers attention to the thing that caused the Martyrdom of the prophet Joseph Smith: I have a photo-static copy of the Nauvoo Expositor that was put out by William Law and associates. This Wm. Law was once a second councilor to President Joseph Smith the Prophet. He held this position for about three years. If ever a man in the church was a devil, he was one. Now I am going to give you some of his words to see if you can detect anything wrong with them. These following words by a man who had called a meeting in which he and others put all in the meeting under oath except two boys to help bring about the murder of Joseph Smith. Extract from the "Preamble." It is with the greatest solicitude for the salvation of the human family and our own souls that we have this day assembled. Vain would

^ We have slumbered, and "like the dove that covers and conceals the arrow that is preying upon its vitals", for the sake of avoiding the furious and turbulent storm of persecution which will gather soon to burst upon our heads, have covered and concealed that which for a season has been brooding among the ruins of our peace; but we rely upon the arm of Jehovah, the supreme arbiter of the world, to we this day, and upon this occasion, appeal for the rectitude of our intentions." Now the heart of their complaint is put forth in an affidavit or rather two affidavits, one signed by Wm. Law and the other by his wife, Jane Law. I copied the one by the woman because they both contain the same information that is the heart and cause of all the trouble that this paper stirred up and which caused the Death of Joseph and Hyrum Smith. "I certify that I read the revela-

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One strange thing was the fact that these men recognized the Aged Patriarch John Woolley and to his son after the old man died to obtain these blessings. Even the present head of the church is said to have gone to these people for like favors.

Lorin C. Wooley told a friend of mine that Heber J. Grant married one of Lorin's nieces, Lorin himself, performing the ceremony.

Lorin also told of a time when President Joseph F. Smith sent him to Teton Basin in Idaho and told him if he could find people there who could keep their mouths shut and if they believed in plural marriage to help them to fulfill their desires. But Grant did another thing to fool the people of the church. He cut the old gentleman and his son off the church so he could say that the church was not solomonizing any of these marriages and he even went so far as to say in one of his sermons in conference that all those who were living in this principle were living in adultery; while he himself was one of the main offenders.

Now we come to the real thing and this information came from a man second hand who received it from Brigham Young. This man showed me the image of a potato vine that was cut in the stone at the top tier of the corner stone under the towers of the Salt Lake Temple. On this vine were eleven potatoes. Brigham Young is said to have told this man that these potatoes represent the twelve apostles of the church. That in every quorum of apostles there had to be at least one Devil.

Of course it would appear that this is true because I have chosen 12 of you and one of you is a devil". This may not mean that there could not be more than one and if this is so then that one would do his best to take over the church and turn it over to his master the devil. In this he would enlist the help of other members of the quorum.

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A Few days later John Met Joseph F. on the street and he said, "Why did you do it Johnie"? John took the letter out of his pocket that Lyman had forged and mailed to him and handed it to the president. When he had read it he said: "I did not send you this letter, Johnie, this is the first time I ever saw it ". Some time after this, John Taylor met Lyman on the street and Lyman asked how it felt to be out of the quorum and John answered: "I feel fine, I didn't want to be associated any longer with a bunch of cowards. Lyman at once called the twelve together and had John cut off the Church."

One more time that John and Lyman met , a few months before John died of cancer. John met Lyman and said, "Francis, I am not going to be here on earth much longer and when I go I'm going to send for you to come and stand before the Great Judge and account for the things you have done to me. Lyman only lived about two months after John passed away.

Lyman became the self appointed church persecutor and after he died the church appointed others to take his place. These men were, Lyman, Anthony W Ivans, James E Talmage, Melvin J Ballard and Mark E Peterson. Lyman, being the man that seemed to set the pace for the others that followed in their turn.

I am going to tell of a happening that came under my observation on which Lyman played the leading role. Two men in the Big Horn Basin that I knew very well were advised by the authorities of the church to take second wives. One of these men was Byron Sessions, President of the Bighorn Stake.

Sessions married a woman by whom he had two children. One time, Lyman stayed in the Sessions home one night and he asked Sessions that night if he had taken a second wife and Sessions told him , No he had not. During the night he wondered if he had done right by lying to the President of the twelve so the next morning he asked Lyman if Joseph F. Smith had told him to ask him (sessions)



## MEEKNESS

*by Paul E. ...*

Meekness is a virtue that is sorely needed by the world today. It is absolutely necessary for the practice of charity. It is so important that Christ made it the first virtue we should try to imitate in Him: "Learn of Me, because I am meek and humble of heart. "

Meekness is the virtue that enables one to overcome anger, hatred, desire for revenge; that keeps one from being upset and irritable in the presence of the faults and weaknesses of others; that establishes an unshakable tranquillity and peace in the soul. Its essential feature is the overcoming of anger and hatred. The meek person has learned to be silent in anger and to realize quickly, how foolish and sinful it could be to speak or act on the impulse of anger.

No matter how seriously he may be wronged by another, the meek person has at ready command all the natural and supernatural motives for forgiving and praying for the person who has wronged him.

The virtue of meekness keeps one from being upset and irritable in the presence of the signs and weaknesses of others. One grossly lacking in meekness is constantly wrought up and emotionally agitated over the presence of evil in the world. They fume and rage over the mistakes of people; the ignorance of their friends, and the morals of society. Meekness makes one realize that before God he is responsible only for himself and those under him; it leaves the sins of others to the just and merciful judgment of God.

Meekness results in great tranquillity of soul. Wherever there is anxiety, tenseness, sensitiveness, intolerance, it is safe to say there is a lack of meekness. The meek are disturbed neither by the slights and injuries they themselves receive nor

## MEEKNESS (concl'd)

by the objective presence of wickedness in the world. They know their job--to try to be perfect and help others be perfect; for the rest, they hold themselves in peace and leave judgment to God.

Meekness is obviously one of the key virtues to lasting peace. It is a Christian virtue, and only in Christ can it be learned and practiced.

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The privilege of being here and actually living and taking part in what is going on at this day and age of the world. Brothers and sisters it is the most wonderful time that has come yet. How very very thankful each and every one of us should be that the Lord has been good enough to give us the privilege of coming forth and working out our salvation at this day and age of the world. If we could just realize a very small percent of that, we everyone of us would say we owe everything we can possibly give or do to the Lord, we owe it to him ten-fold for the privilege we have of being here at this time. These things are not just happening. It didn't just happen that this earth has gone on all these hundreds of years and then we come to this day and find you and I here together. That did not just happen that way. It has all been arranged, everything in an orderly way. We have been appointed. We have had the privilege given to us of coming forth at this time and doing what we did either one way or the other for the Lord.

Now brothers and sisters that is the first thing I hope to impress upon the mind of everyone of us, is the fact that we don't know, we little realize the importance of that one blessing; the one privilege we are exercising and living the full benefit of here in this day and age of the world. If we had the time we could go through the Bible and pick out prophet after prophet where he mentions a little about these future times and how they would give everything if they could only have the privilege of living themselves during these times.

No. 18, 1: If they had been here at this time, do you think they would have been able to detect this work and accept it?

No. 11: I would like to answer that question. I think they would. The blood of Israel they are always attracted to it. If we had lived in another dispensation the gospel would have had the true ring to us and it would have been something old to us.

No. 1: in connection with that Idea I do not want to say we are the only Blood of Israel. The Lord has directed us here and we have a special work to do, but we do know that thoughts Brother 11 and Sister 18, 1 mentioned are very vital and important.

No. 35, 1: Just because we are in this work, we should not feel we are above the rest, because we can fall a lot harder because we have had a chance to partake of it.

No 1: Thinking of this that we are a very blessed people and that for some reason we have had the privilege of waiting and coming at this time and in connection with what Sister 35, 1 said, where much is given much is expected we can realize it is hard to pay our debts unless we realize what they are. So in connection with what I have mentioned we must realize and know some of the blessings we are receiving in order to know just about what the Lord expects from us in return for those blessings. We know the Lord is not coming to any of us and say, here you owe so much. He isn't doing that to any of us; but at the same time we have been schooled enough, we are smart enough to know that the Lord blesses those who keep His laws and deserve His blessings and if we are to continue to have His favor and good will and continue in the future to receive the same blessing in the same measure, we know we must live up to his expectations. We know those of us who do, to the greatest extent will receive His blessings in the greatest extent. Of course those of us who do know are blessed and our future will be determined in the same way.

So now realizing that it should be our constant desire to meet everything that comes before us in a way so we can force the Lord's good will and His qualities in front of us so that everyone can see what our intentions are and what we are working for. We don't want to force others; we don't want to have those things in mind. But what I mean by force is make up our minds that in all of our contacts with our brothers and sisters that we go about them in a way so that our brothers and sisters will know definitely which side we are on. What we are representing and what we are trying to promote. And that of course, it the proof of the pudding, our actions, the way we conduct ourselves in relation to our brothers and sisters.

In connection with this, we all know that the main part, the main things we have had brought before us to bring these conditions about to school us can all be hung on the one word, which is Government. Government which means the rules and regulations that we tie to that will make us as we expect to be. Government, everyone knows about government. Now let us analyze the purpose of Government as we should think of it, as we have talked of it before. We might say government is for that or this, but after thinking it all over and analyzing it, I have decided that government as we should understand it is not as a lot of people say. In other words I say government is not to glorify rulers, peoples nations, that isn't the purpose of it. We know we have seen that stressed in that way. Many think that is the purpose of government to glorify different rulers, nations, peoples. That isn't the purpose of it. The main purpose and success of real government is to bring about the happiness of all individuals concerned under that government. In other words if that condition is brought about and it is a true happiness and true life that those individuals have the privilege of living, that makes the government. Because if those individuals have the privilege of living under those ideal conditions realizing that government is it can continue to shed forth equal blessings.

Realizing that is the case, that is the government that you and I as individuals should set our hearts on and do our utmost to uphold and support. If we said the purpose of government is to bring about the happiness of the individual so they could go eat and drink and be merry and do nothing to preserve those blessings and privileges, what would that amount to? It would amount to, today fine, tomorrow nothing. We look around and we can see examples where that must be the desire on the part of certain individuals or else they would not do or their actions would not be in that manner; because desires not carried out are not worth anything. We might have a good desire and if we never show it or carry it out or never accomplish what should come from that desire, the individual concerned would be just as well off if it had never been there because that desire never had a chance to help them or show it was there.

Now we have had brought before us many times before many conditions and different terms defining the Lord's Government and after going back over all of them, picking out the center; the heart.

222 Watt St.,  
Jeffersonville, Indiana  
6 October 1957

Dear Bro., Charles:

I have delayed quite some while in answering the letter you wrote to me in Memphis, not because I wished to dodge any issues you brought up or that I was offended at anything you said, but for some reason I just kept feeling not to write. I guess the things you read that I wrote to Stan and that I received from the Lord pretty much cover everything you wrote in your letter to me.

I appreciate very much your concern where Genevieve is concerned--yes I told her before I ever gave her that engagement ring of my past life, including Elizabeth. I told her about myself in pretty much detail for which I thank my god, for in these things that have been said to her about me--there is nothing she doesn't know for I told her in advance. She is able to tell the difference now between what is true about me and what is false. I did not pull any punches in telling her about those things either--nor did I butter things up in telling her about Edna and myself. I've tried to be honest with her in these things, for one reason--out of my love and respect for her and secondly I just didn't feel in my heart to keep those things from her--I felt like she was entitled to know.

On the contrary I appreciated your talking to me as plainly as you did--I've never kidded you when I told you that I regarded you as my father--if I couldn't take a fatherly dressing down from you, then my regard for you must not be built upon very substantial ground. I know you've always been concerned for my welfare and progress and I've always been willing to listen to you and to this day I still am of that frame of mind--any time you ever feel to lay the law down to me--by all means do so, I always have great need of being set right, for I am as far from being perfect as Heaven is above the earth and I looked up to you in those things anyway.

The Cincinnati Area Office to which I'm attached in Western Union has granted permission to the Los Angeles Area Office in which SLc lies to negotiate a transfer for me from here to that area. Mr. J. W. Dodge, Area Superintendent in Los Angeles informed me in his letter of 19 September. He tells me that there is no opening in Salt Lake City at this time and does not know when there would be one but that he will keep me in mind if one does open up.

While I was in Dayton Ohio, I noticed on a door to an upstairs office in a clothing store across the street from my Western Union Office, a sign which read "The Hebrew Christian Alliance of America." It really interested my-- I dropped a note in the mail chute (it was at night when I found it) and gave them my phone number at work. Nate Scharff, the General Secretary of the whole thing called me. I went over to his store and had very interesting talk with him and boy the Spirit of the Lord was with me in great power as I talked to him. He gave me some literature, some of which I'm sending you under separate cover. One of their quarterly magazines I'm sending you with a picture of Nate Scharff on the front of it.

They don't know the real gospel and they are all following protestantism and I was just itching to give Nate those 1916 revelations I had with me to see what he would do when he read



them--he had to leave the next day to be gone a month, so I didn't get the chance to do so. I definitely am going to join the movement--he asked me if I was of the "Blood" and I told him I had much reason to believe that I had the blood of Israel in my being and he said "I certainly wouldn't be at all surprised." I've not heard from my Jewish friend I met in Memphis, but he told me we'd meet again so I shall have to wait and see. In Cheyenne I did pray a number of times that I might have the privilege of meeting friends with some righteous Jews and it looks like the Lord has certainly opened up the way for me to do so.

That Nate Scharff has a powerful testimony of the Lord and he is faithful and diligent within all that he presently has knowledge of. I'd give my eye teeth almost to see how this alliance would react to some letters I'd like to write for their magazine. With the Zeal and testimony these fellows have--I'll bet a real gospel sermon to them would be like dropping a match into a gasoline tank--I'll bet they would catch on fire to hear more. I liked Nate Scharff--I think he's come a long way but they all are still in much darkness concerning the Savior--who knows but what the two witnesses at Jerusalem might rise out of such a group as thin when they hear the truth even on a church level.

I understand that two young fellows have been sent to Jerusalem by the L.D.S. Church, telling them they were to be the two witnesses and giving them a blessing to that effect. I am wondering if they aren't premature by a number of years yet--even if the LDS church is supposed to furnish the witnesses--Frankly I think they will come from another source.

Because you are mentioned in the word I received from the Lord, I'm sending you a copy for your files also, but I shall make the same request of you that I did of Stan and Brother 8 when I sent the copy to them. I'd appreciate very much that this thing be confined to the inner circle and that mainly to those directly concerned--I don't want the knowledge of this thing spread about the Co-op. I would prefer it be kept between yourself, Stan, #8, Ardous, Clyde, Merlin and Clark--I've sent Genevieve a copy already.

What I'm interested in knowing is where will Jesse fit into this, for in those days when you came to me with these things you seemed to think that Jesse would play a very prominent part in it? Has the time come for you to go tell him to wake up and get busy? To be honest I'd rather have a half tamed bengal tiger on a leash than to try to handle him, but if that is the way things are to go, then so be it.

Just turn the Protocols over to Stan when #8 gets through reading them and when you have finished them--we shall put them in with other records later--I will give them to Genevieve to read when I return to Salt Lake City which doesn't seem to be too far in the future. Maybe Clyde, Brok Ren might want to read them also.

I guess I'd better close for I have a lot more to do tonight--I've got to compute the costs of my trip to Chattanooga and have them ready to turn in to Western Union tomorrow so they can make up their cost vouchers. Plane fare, hotel bill, laundry, cab fare, food and time travel vouchers. Let me hear from you soon--I depart for Akron Ohio for two weeks either this coming Saturday or Sunday.

Sincerely your brother ,

John



RECORD OF PRIESTHOOD AUTHORITY

Melchesedik

|                      |                 |
|----------------------|-----------------|
| Charles W. Kingston  | C. E. Kingston  |
| Leslie Broadbent     | Lorin C. Wooley |
| Brigham Young        | Joseph Smith    |
| Peter James and John |                 |

## Fred Kingston

Fred Kingston, My grandfather, was in Russia helping to fight the Crimean war when father was born. I once saw a picture in Ripley's, 'believe it or not' of the dry bones of 43,000 Russians that were killed with English bayonets on the heights of Sevastopol. Father had a letter that was written to his mother by grandfather, Fred Kingston from these very heights where this battle was fought.

I read this letter a number times.

And now looking back again on history:

Grandmother Mary Ann Hunter's father got shot in the ankle while fighting in the battle of Waterloo, the battle that changed the history of the world and was a cripple the rest of his life. If I remember right his name was Wm. Hunter and his wife raised father while father's mother worked and earned a large part of the money that supported the family.

After the Crimean war, Grandfather Fred went into the retail fish business. A depression was on <sup>and</sup> ~~the~~ numerous poor but honest people bought fish on time, but were out of work and could not pay and of course Fred could not pay either. One day a friend told him that ~~of~~ a warrant had been issued for his arrest to put him in jail for debts.

The law was that he would have to remain in jail until these debts were paid and how could a man in jail pay any debts: so, Fred, being a former sailor who had sailed every sea and had been in every port in the world where English ships went, stowed away on a ship and came to America.

Mary Ann received money from Fred and with ~~what~~ money she could save she paid those debts although it took her about twenty years but she refused to leave England until these debts were paid.

At one time Fred was elected county assessor and another man was elected county treasurer. Now the story I heard and I believe it true, was that the county treasurer proposed to the assessor as follows. "Now Fred we have the county tax funds at our disposal. We have an opportunity to feather our nests. We can doctor the books so no one will know". Fred said something like this "We have a public trust. I refuse to have anything to do with such a shady deal and I shall consider it my duty to report any dishonesty I find on your part". By handling it in this way Fred made lasting enemies. This man spread false reports and when Mary Ann had paid the debts and had come to Utah, Fred had another wife and family. Mary Ann was his first wife and Fred lived with her and this enemy had become rich and became president of the stake so he brought action that severed Fred from the church. Father told this story to the president of the Temple and the president of the temple said Fred had done no wrong in living with Mary Ann, his own wife and restored Fred's blessing.

Fred traveled all over the Salt Lake Valley and other places as a house to house salesman for many years and people welcomed him on his trips giving him meals and lodging because he was such good company. He was a wonderful story teller.

In later years he joined the Salvation Army and held meetings on the streets of Salt Lake City as a captain of that organization.

Huntington, Utah

June 1, 1961

Dear Richard and all,

I saw Luella, Clarence and some of their children yesterday at the Ogden Cemetery. This experience brought fond memories of by gone days. I remember well the day Hazel died, when my mother was in bed with the twins and Hazel was in her coffin in the next room in my grandmothers home. Father was on a mission in England at the time. I remember father with Hazel, in his arms, before he went on his mission.

I remember the day when Richard was born, in Auburn Wyoming and grandmother Morris, that sweet hearted woman as she was there taking care of mother. I remember her children, Uncle Oliver and Will, and John and Sara and Hyde and their families. ( All outstanding people)

I will never forget my grandfather: that outstanding righteous man that sacrificed home, family and friends, and every thing that dear to him in this life: because he refused to compromise with principle. I remember him taking me on his knee and telling me some of his experiences, I remember talking to one of his grand sons, and was shocked to learn that the second family looked upon him as a bad man: because certain men spread bad and untrue reports about him, which the family had taken for the truth. His good wife, grandmother Morris divorced him and took the family with her.

When grandfather Fred Kingston died, grandmother Morris was living with her daughter in Smuat Wyoming and she was awakened from a sound sleep by a loud knock at her door. About three days later she received a letter announcing her husbands death and it occurred as near as could find out, the very hour the knock came on her door.

Grandfather Fred Kingston was standing on a street corner in England when he was a young man, when two morman elders were holding

a street meeting and he heard some ruffins planning to tar and feather the missionary who was speaking on the street. When the crowd united at a nearby hall and when the leader of the gang got on his feet as a signal for the others to help start the fracas, Fred Kingston got up and knocked three or four of these ruffins down, while the speaker Orsen Pratt got out of an open window and this saved the apostle from these ruffin's planned tar party

( I think that Uncle Oliver and his family were not members of the church because of incidents pertaining to Grandmothers divorce.)

When grandmother Kingston paid all of Freds debts, she came to Utah and lived here about two years and went back to England , a broken hearted woman. Father asked the church if it would not be alright to let him go on a mission so he could bring his mother back to America.

When father arrived in England he learned that his mother had died and was buried two days before he arrived at her old home.

I thought you might like to have what I knew about this history of the family so I have taken the time to write it for that purpose.

In conclusion, I would like to say that my love for you all is the same as ever. I have never said or done anything to any of you but what was ment for your eternal good.

One thing of which I've been very sorry about that happened in our family was regarding Bessie. When I found out what Bessie had done , I went to her, hoping I could help her; so I asked her these questions:

Why did she do it?

Who performed the cerimony?

Who approved the marriage, outside of the musser group?

Then I went to the church office building and talked to one of the head men.

I did this because I knew that I could not judge the matter until I had heard both sides. I knew that if hadn't considered both sides, I would have to answer to ~~the~~ a higher judge.

~~New-felks,-any-ef-you-are-welecome-in-my-home-and-further-more ,~~  
~~you-weul~~

Regarding Charles Owens' family:

Wendell had five children, Carles , three, Don three , Paul is not yet married.

Barbera's oldest son has two children. He and his wife moved to Idaho this last spring. They live somewhere around twin Falls.

I think Carrol, Bessies youngest, has twelve children. They live in Idaho in the summer.

Now , folks, any of you are welcome in my home and further more you would have been welcome at any time in the last 25 years and I would never have forced my views on any of you, after I learned that you did not want to hear them.

I enjoyed the short visit with Lyella , Clarence and the others, I saw there at the Cemetary .

I close with all my best wishes and blessings for all of you.

Your brother

---

C. W. Kingston

P. S. I started this letter the first of June , but have just finished it this morning.

When we lived in Rock Springs, mother had to have a set of false teeth. The family went on the train to Morgan and left us children at Grand Father Tuckers and she went to a dentest in Ogden and had her full set of teeth pulled at one setting.

There were no anesthetics in those days, so you can imagine the the nerve it took to go through this thing.



## ARTICLES OF AGREEMENT AND PARTNERSHIP

Articles of Agreement and Partnership designed to govern the operations of the Co-op Mining Company operating off the Huntington Corporation property in Trail Canyon a tributary of Huntington River in Emery County, Utah, formerly known as the Freed Coal and Coke Company property; this property being leased from the Huntington Corporation by Charles W. Kingston on a royalty basis of twenty cents (20) per ton on all coal transported from said property. Said Charles W. Kingston guarantees said lease to the other partners and the availability of the property under said lease at royalty and cost not to exceed twenty cents (20) per ton for the term of said lease, from 1949 to 1969, a term of twenty years.

Each partner agrees to accept for the time devoted to the production of coal on this property a wage equal to that paid to the men not parties to this partnership agreement but employed by this company, and an equal share with each partner in the net profits as computed by the Federal Income Tax at the end of each twelve months operating period. Depletions and depreciations as set forth on said report are to be held in a fund to be used for improvements and replacement of equipment. At any time said fund is exhausted each partner agrees to furnish an equal amount of finance to be used for said operation.

Any partner selling his equity or partnership ~~claims~~ claims no ownership or any rights to draw from any fund accumulated by a depreciation schedule or depletion or contributions or from any other source.

This partnership, or any part thereof, cannot be assigned, transferred, or sold without the complete consent of every partner. In the event of the death of any one or more of the partners, their partnership cannot be inherited but must be sold to the remaining partners, for not more than the actual amount paid by the deceased

partner; with the exception of Charles W. Kingston. In the event of his death this partnership agrees to acknowledge the agrees to acknowledge the agreement made by and between Ellis Freed and Charles W. Kingston and later made by Charles W. Kingston and the Huntingron Corporation to the effect that in the event of the death of Charles W. Kingston either or both J. O. Kingston or M. B. Kingston can have the rights of ownership and operation now held by Charles W. Kingston through the lease with the Huntington Corporation and through this partnership agreement, giving either or both J. O. Kingston or M. B. Kingston complete ownership of Charles W. Kingston's partnership and with all the rights thereof now vested in Charles W. Kingston.

It is agreed that the Co-op Mining Company will be operated under the supervision of Charles W. Kingston and that he has the right to borrow money, give security, and sign mortgages in behalf of this partnership.

Signed this 12 day of January, in the year of 1960.

\_\_\_\_\_  
Charles W. Kingston

\_\_\_\_\_  
S. A. Grundvig

\_\_\_\_\_  
I. A.. Nielsen

\_\_\_\_\_  
Burton C. Dye

\_\_\_\_\_  
Gerald Hansen

\_\_\_\_\_  
Ethel M. Kingston

\_\_\_\_\_  
Arnold Pratt

I have just re-read and studied the Preamble of the infamous sheet that was published to the world and sent out among the people of the United States and the world. The date of this publication was just twenty days before the Marterdom and the mob murders of two of the most innocent men that lived in our time. The Prophet Joseph Smith and his brother Hyrum Smith.

William Law, who was called by revelation on the 19th day of the month of January 1841 to be the second councilor to Joseph Smith. This revelation is recorded in the 124th section of the Doctrine and Covenants.

Three years after William Laws and his helpers were called to this important office by this wonderful revelation. This man had set the stage for one of the most infamous crimes in the history of the world which he claimed in this Nauvoo Expositor, was accomplished in the name of God. He prophesied in this Devil inspired sheet a terrible persecution that was <sup>(Joseph Smith)</sup> ~~two~~ of the greatest and the most innocent men that lived in our age. A crime which overshadowed every other dastardly act in history except the mock trials and crucifixion of the son of God.

Both acts had to have traitors from within to bring about the infamous crimes.

Now what was the great and horrible lie that ~~th~~ set the stage for this terrible crime to be successfully brought about.

When this Nauvoo Expositor was published these deserters or in other words these "Seceders" these scandal mongers spoken of above had already planned the death of the Prophet in three secret meetings where about two hundred people had gathered and had signed a pledge to "give their lives, liberty and happiness and their influence" to help bring about the destruction of Joseph Smith and his party."

about to break out against the mormon church. William Law and his friends had kindled the fire and started the blaze that fulfilled his ~~own~~ prophecy that caused the death of these two righteous men: These two men that were murdered in cold blood on the 7th day of June 1844

The climax of all the lies and the main breeder of the other lies and-the-main was the fact that when the "Nauvoo Expositor" (of which I have a photostatic copy) came off the Press it was declared a public nuisance by the city Council of Nauvoo and was ordered to be discontinued. The City Marshall was given authority to carry out the press and , pick the type and destroy the papers.

When this was done, the proprietors, Wm. Law and his stoges, set fire to the building; spread the false and damaging alarm that the Mormons had burned their building and driven them from their homes. Although the fire had been discovered and put out by the mormons themselves before it had done any damage this lying report went out over the nation, causing indignation meetings to be held and mobs under arms to gather in a number of places.

Now what was the main and most important issue that caused all this trouble and the after math, that followed in it's path. I will let these men who wrote and published the Nauvoo Expositor, answer by quoting from their own words:

"Preamble" copied from the Expositor

"It is with the greatest solicitude for the salvation of the human family, and our own souls, that we have this day assembled. Vain, would we have slumbered, and like the dove that covers and conceals the arrow that is praying on its vitals." for the sake of avoiding the tabulant and furious storm of persecution, which will gather, soon to burst upon our heads, have covered and concealed that which, for a season, has been brooding among the ruins of our peace: but we rely upon the arm of Jehovah, the Supreme Arbiter of the world to whom we this day, and upon this occasion; appeal for the recitude of our intentions."

In other words they appealed to God to Justify them in planning I should say in secretly conniving to murder two innocent men.

This preamble takes up about four columns of fine print vilifying and condemning the prophet and his brother as a vile man . At the end of these vilifying honey coated words two affidavits are printed which uncovers their bloody hands and gives the reason for their burning hatred against the Prophet and his brother Hyrum. You will note their short quotation from the preamble above prophesies a storm of persecution which they say they are trying to prevent , but which they themselves set the match and started a fire that could not be extinguished any more than the fire of hatred that has burned among the Jews all these hundreds of years; or in other words, what was the thing that caused them to do these terrible things <sup>against the Lord and Jesus Christ</sup> in the name of God.?

And now what was this concealed arrow that they say was in the doves vitals ?

The following affidavits gives us the answer. It was the revelation from the Lord Jesus Christ, published to the world known as the 132 Covenants , as proved by their own words in these two affidavits.

I quote their own words as follows:

WI hereby certify that Hyrum Smith did ( in his office) read to a certain written document, which he said was a revelation from God, He said that he was with Joseph when it was received. He afterwards gave me the document to read, and I took it to my house, and read it and showed it to my wife, and returned it the next day. The revelation (so called) authorized a certain man to have more wives than one at a time, in this world and the world to come, it said, "This was the law;" and commanded Joseph to enter into the law and also that he should administer to others several other items were in the revelation, supporting the above doctrines.

Signed--Wm Law



Sworn and subscribed before me this fourth day of may A. D. 1844

Robert D . Foster J. B.

The Nauvoo Expositor that published these two affidavits was dated June 7, 1844.

These two affidavits was the arrow that they said was concealed in the doves vitals conclusively proving that it was the Doctrine of Plural marriage that they considered sufficient reason to shed the blood of two innocent men.

The Plural wife of the second man, the Prophet and Patriarch Hyrum Smith, Mary Fielding, insisted on joining the first company of saints to arrive in Salt Lake Valley and by her great faith in God healed a broken leg on one of her oxen that had suffered this mishap. Her young son Joseph F. Smith, crossed the plains with his mother and went on a mission to the Hawaiian Islands when he was 14 years of age. He afterwards became President of the Mormon Church and one of the greatest men in this , the dispensation of the fulness of times.

This young woman, Mary Fielding and this boy, just nine years of age crossed the plaines with the first company with her own team of oxen as the peer; perhaps the bravest of all the brave women of her time. The story goes that she and her young son grew a crop of potatoes that first year in Utah.

The next spring , potatoes were high in price. The first thing that she did was to instruct her young son to open the potatoe pit and sort on tenth of the potatoes, picking out the best for tithing.

I mention these facts of history to show the quality of the people who had to face the blunt of the terrible tragedy of Carthage and the driving from their homes in Nauvoo.

I have wondered, if thinking men of this nation have ever imag-

ined what it might have been like to have with us today, ten thousand George Washingtons, but express regrets that we today have not even one of his decendents, because of the marriage ideals of this nation that prevented such a possibility.

History might have been quite different .

There is a story in a may copy of the Readers Digest , of a man in Yew York , who went to Connecticut to collect a debt. The man had a mare with a col& that he gave the other man to pay the debt. ~~The-man-had-a-ma-~~When the colt grew up to a horse, hw won all the races and the pulling matches and gained a reputation throughout the land. This colt became the father of the celebrated morgan Horses, that became one of the great breeds of horses in the United States, one writer said, "These horses turned the tide in winning the civil war because of their strict obedience in pleasing the men that rode them into the battle.

(morgan horses: the breed of horses which the cald fathered,more than a thousand during his lifetime.)

They would go right into the cannons mouth and they were so gentle , they would not hurt a little child that happened to be playing under their feet.

The world couldn't get too many righteous people: people , like those that crossed the plains and established Utah, like the woman that mothered such men as

## THE ISRAEL BARLOW DREAM, ALSO THE DREAM OF HARVEY ALLRED

In the year 1946, one of the Barlow Brothers who lives in California came to see me. He told me a dream he had had years before. He said, "I used to herd cows on these hills east of Bountiful and I dreamed I saw the stake house and that a stream of pure water used to run through the stake house and keep it clean. But this stream of water had washed a trench on the north side of the stake house and for that reason the house became polluted with all kinds of trash. This stream of water was the only thing that could clean this house and keep it clean of this dirt; brooms and brushes were of no use. Then I saw a small group of young men arrive on the scene and they started to make a dam so as to turn the water that was running down the wash through the house as it was doing before. These young men got all the fill dirt that they could find and there was just one small gap that they could not fill because of the lack of dirt. The water backed up behind the dirt dam and was about to run over the dam and wash it out when the leader of this group of young men put his body in this opening and started the water to run through the stake house as it was supposed to.

BROTHER ELDEN NOT ONLY GAVE HIS LIFE IN LABOR, BUT ALSO GAVE HIS LIFE IN DEATH FOR THE WORK HE STARTED, UNDER THE INSPIRATION OF THE LORD.

A Certain man said that Brother Elden had stolen his plan, but Brother Elden said, "I would be afraid to all it my plan.

Sometime before, a man came to see me in a dream. He was standing in front of me, bowed down in deep sorrow, and he said, "My name is Israel Barlow." This man was a large man more than six feet tall and he pointed to a chopping block and he said; "Do you see that wood pile?" That wood is the only thing I've got left on the earth. This wood was scattered all over the ground,

Idaho Falls

Sept 17 1934

Dear Brother Allred,

Your letter (card )was saiting for me when I arrived home from Salt Lake City at 4;30 this morning. I am glad to tell you that I spent Saturday night in your daughters home, where I had a very pleasent visit in the home of Brother Rummy ) and his family. I assure you that you might well be proud of children of their type. I feel that is one of the holy places where it seems good to be. I had never met these good women before, so I now wish to congratulate you and Evelyn, your good wife, as parents of such children.

As to the preveailing opinions, regarding the book of which you speak(it) , has truly been the subject of much deep study, and prayer too, by myself and my family. I too, was dissapointed, because they failed to incorporate your work as was my understanding, that they intended to do.

I noted that this book has had a very definate influence , and indeed I might add, a tendency to draw the line through the center of the polygamous factions. The great question that now arises is where are the keys to the Priesthood as spoken of in the 132nd section of the D. @ C. Are they in the church with President Grant or are they in the wilderness. We are led to believe from the 86th and 90th section that they were to remain on the earth; and we can also find this same information indirectly from many other sources. So with me, there is no need for discussion on this point. I know they are still on the earth.

Quite a large group of people met together a number of evenings to discuss the præsthood clause contained in the book. Nearly every person in this group had raked all the books at their command

to try and find something that might disprove these claims; and found much that seemed to do this enough in fact , to satisfy nearly every person in the group that claims were untrue and without foundation. One person who met with them came to the conclusion that the method used was wrong, since by this same method , Mormonism has been proved untrue and without sufficient foundation to the satisfaction of Millions, and in fact that Jesus Christ was crucified by men who subjected his claims to just such a method as this same group used against the claims in this book: So this young man prayed to the Lord for wisdom and understanding more than common men possessed, so he would be able to see clearly and judge wisely in the matter. Now I believe this last method is the only safe method to use in this case. A case so important that on it hinges the plan of salvation itself.

Now what is the difference between the keys to the sealing ordinances and the keys to the priesthood? To me, they are one and the same, because the Lord calls the law of Plural marriage "My Law," "The Law of God," "The Law of the Priesthood." etc, So surely the highest keys to the Holy Priesthood on the Law of the Holy Priesthood are the highest keys even intrusted to mortal man on the earth which are the keys to the sealing ordinances of the Holy Priesthood. Now, the fact ; that a man has authority to perform these sealing ordinances proves that the authority must have a source of channel which carries it from the head, and since God's House is a House of Order and not a House of Confusion, this source must have a directing head upon the earth; Now it must follow that these are only two places on the earth that could possibly be this directing head and the one is President Grant and the other is the man to whom the brethren looked who were ordained to and perpetuated this power on the earth outside the church.

Now according to your book, the Leaf in Review, : this power was directed by the Savior and the Prophet Joseph to be conferred on a certain men in 1886 with the right of perpetuity. Since none of these men except George J. Cannon were ever apostles to the Church, not even mentioned in the history of the church it seems reasonable : that this was the beginning of the power in the Wilderness.

Now since the Law of the Manifesto was a corrupt and unholy law and aimed at the distruction of the sealing ordinances which it would have accomplished had not the Lord intervened in 1886, any man who's duty it becomes to inforce this law could not possible hold the keys to the ordinances he was pledged to destroy; therefore it was necessary for the protection of the Holy Oracles to place them in the hands of a man who was not under such a pledge as President of the Church. This then, settles in my mind, the impossibility of any President of the Church, since John Taylor holding the keys to presthood since John Taylor holding the keys to priest-hood unless it would be Joseph ~~Joseph~~ ~~impress of wpi; d be Kpse; J~~ F. Smith, who refused to sign the Manifesto. And I doubt if he could hold them when he became President of the Church since it became his duty to inforce the terms of the manifesto.



The Grand Jury inferred in news paper clippings and in public utterances that the Daves County Cooperative Society was wuilty of

**L- Living off of Relief**

2- Marrying teen age girls, two of the worst practices that people as a whole condemned the most.

The first charge:-----The Davis Co Cooperative society records will show that more than fifty one % who joined , were taken off relief rolls and put in a position to make their own living; thus saving the Government and the State more than two hundred thousand dollars in relief money in the last 25 years. The second charge is just as absurd and unreasonable as the first

~~... , noticed the date Dec 12. It is my birthday.~~  
Prayer about Grand Jury etc.

March 20 1960. (Budge died Dec 12 1961)

Our father who art in heaven. We a few of thy humble servants, most of us who have covenanted with thee to serve thee under the direction of thy Spirit, to give our time and our talents including our means, all we are or ever expect to be to the establishing of Zion and the BUILDING UP OF THE Kingdom of God upon the earth.

As thou knowest we have been working and striving, in our weakness, to this end for the last twenty five (25) years in which time you have given us a measure of success, even more than we have deserved.

We realize that we have failed to come any where near to the high standards set for us by thy servant Brother Elden. So we now humbly seek thy pardon for our failure and ask thy forgiveness, and pray for thy mercy in all these things; as thou has said in a revelation to Wilford Woodruff, that when thy people are unjustly persecuted by their enemies that if they will wash their feet in pure either by running streams or in their closet and come unto thee with clean hands and pure hearts and bring this testimonies before thee and before the heavenly hosts, that you are bound by oath and covenant to fight their battles.

Now therefore , I did go into my bathroom and cleansed my feet in pure water for this purpose and now bring these testimonies before thee and before the justified spirits made perfect.

As thou knowest, I have preached the fulness of thy Gospel for about 33 years. I did this, first to brother Elden, then to every member who afterwards came into this work as well as many others: and I with the help of Brother Stone and Brother Clyde and Brother Elden and Brother Andrew Revene did put out the Laman Manasseh book; which I did advertize in the Improvement Era, so that all the church had a chance to have my testimony. Then I did

write my testimony in a phamplet and I did send it to all 26 of the general Authorities of the church. Also I did put the four wurpressed revelations and at conference time I and my associates did place them on the tables which were used to distribute Church literature so that the people who came to conference could take them free. Thus the children of Ephriam have been warned by myself and others who were working under the direction of thy spirit.

Then when thy servant Brother Elden did receive a commission to extablish the United Ordër and the keys and knowledge as how to do these things I did sell my home and drew my money out of the bank and did give all the funds received by me and place them in the storehouse of the Lord for the poor and needy of the earth whom thou dids't send to us ; and I did labor with my hands building and remodeling homes, doing plumbind jobes, digging sespools and other work, then when all work closed up I did peddle geetables and fruits to secure funds to help feed and clothe the people who came to us. Then I came to the mine and worked both night and day to make funds available to buy holmes and business to make work for thy people. Our success in all these things was due to thy help and direction. During this time, thou didst direct me and instructed me on how to save the lives of some of these people when they were taken down with serious sickness.

All during this time the church people , our neighbors, were against us circulating false reports among the members so that our children at school were subjected to beatings and other rash acts against them. In the year 1956 the Deseret news sent two men to the mine who took pictures and made interviews which pictures and supposed interviews were published in the Deseret News of October 19 1956 . These stories told in the news were so far out of line that our neighbors were ashamed of what they church had done.

I did dedicate this mine to the Lord when the first load of

coal came out and was sent to market. I also didicated a holy place, where we go to pray. And we have striven ever since to make this a holy place by our works and seeing to it that all the funds from this interprise are deposited in the treasury of the Lord to be used in the Lords work. And now for the last year or more, men who pretend to be apostles have gone from place circulating lying reports with the purpose of wrecking our business's and and to top it all off: A Grand Jury was organized..... A Grand Jury which the church erected with the avosdc purpose of destroying us .

The men who appear to be directing this work against us are Mark E. Peterson and Spencer W. Kimball and the Judges and Jurror are: Attorney General Budge , District Judge Anderson, Attornes Stark, Judge Walquest. The one Witness against us: Charlene Frandsen who is said to have been coached by a special investigator who works out of the ottorney Generals office by the name of Rogers.

The names of the Grand Jury who brought inditelements against us are Mr. Fredrickson, Dorthy Swan, Cecil Barum, Heber Montgomery, Heeth H. Green and J . L. Packard and the officer who made the arrests was officer Trump.

Press reports from these people and pictures branding our leaders as felons have gone all over the world to bring reproach upon our name; and the name of thy work.

These church forces have been directed against us these many years, therefore we ask thee if it be in accordance with thy plans and will, Not to interfere with them that thou will let thy hand fall against all these people in such a way that the whole world can have a witness that thy power is every ready to come out in judgement against all those who try to thwart thy plans in the earth. That fear might come upon all those wicked people who might-come-upon-all-these otherwise molest us and try to prevent

us from living thy laws and coummandments.

The leaders of this church have been dding these things to thy people for the last 70 years, since 1890; and about the year 1920, one of thy servants Nathaniel Baldwin did create a loud-speaker for radio which today are used the world over, but they and their stuges did betray and rob him and send him to prison and confiscated all his property and they now , rob the poor and place heavy burdens upon them.

How long, can you our heavenly Father, let this <sup>sort of thing</sup> continue ? And now they are about to take sister Ardous up in the court, next Tuesday and oppress her with jail sentence or fine because she is striving to protect thy law and thy commandments against this wicked and sinful generation. To confine her in jail would jepordixe thy work by depriving it of her service.

Thou knowest they are trying to destroy the sacred funds ~~wh~~ which are the consecrations of people so we ask thee to protect these funds against these wicked people and let thy hand fall ~~g~~ against them according to thy oath and covenant.

I ask these and other

Farther:

We have learned that ~~that~~ attorneys who have represent~~ed~~ us in the Mathis case and the Freed coal and Coke case, Mr. J. D. Sheen and his Son Edwin Sheen, have planned by false testimony to rob thee of the Sacred funds, and other property which has been consecrated to thy Holy Name.

So we ask thee, if it is to fit into thy plans, that you will not interfere with them that will let thy hand fall against them also and also upon all others who have and who will in the future , try to destroy thy work.

So I again call these events to thy attention and to the attention of all righteous beings in Heaven , that we may be able to

pursue thy work without interference from them.

I bring thses witnesses before thee and present them to thee  
in the worthy name of thy beloved Son Jesus Christ

Amen

( by C. W. K.)



## OBEDIENCE

Obedience to law and to the authority that maintains the law is the greatest attainment mortal man or even God himself can reach. Even Christ is said to have learned obedience by the things he suffered. Even though he was the son of God, the only begotten son of God, in the flesh, he was required to suffer the penalties of the broken law the same as any one else and was made perfect by learning obedience or better still; learning how to learn and how best to obey every desire and wish of his father in Heaven.

Jesus Christ set the example of Applying the principles of the Gospel to his life by obeying them.

This might appear to be an easy thing to do but it is the hardest thing for mortal man to master and live by. The greatest King that ever graced the earth with a temporal Kingdom, failed by disobedience: in fact, the first two Kings of Israel stumbled and fell and caused Gods, & Prophets, that lived in their day, to mourn over them. So let no one boast of their own strength or take credit to themselves, thinking they cannot fail.

The Lord said that we should live by every word that proceedeth from the mouth of God and the covenant which God would have us live by, in which man promise to do nothing or say nothing except those things directed by the spirit of God.

The year I was eight years old my mother took her family of four children from Grover Wyoming to Morgan, Utah to visit our Grand parents, James Tucker and his wife.

While we were there, we received a letter from our father in which he said, "Charley, will be eight years old on his birthday on the 26th day of this month (June). I would like you to ask the Bishop and your father to take him down to the Weber river and baptize him on his birthday because it would be bad if some-

thing should happen to him and he has not been baptized.

This Baptism was one of the most wonderful things that ever happened in my life. I received the Holy Ghost by the laying on of hands which charged every cell of my body with a power and strength; I had never experienced before. This priceless gift came to me because I had obeyed the command of God regarding Baptism.

The next year, because of the deep snow that came to star valley that winter, we attended school in summer. After school I got in the habit of playing marbles with the other boys, which caused me to be too late in getting home to get the five milk cows in before dark, as my father had told me to do.

Monday night, I got home just at dark and no cows. My father met me at the gate with a leather strap and gave me a good sound whipping. I suffered that day, at the hand of my father to learn obedience.

Three more nights, at that same gate, this was repeated just at dark, except with a longer and more severe session each time. Then the fifth night or Friday night, it was different. Instead of father whipping me at the gate, he led me into the house. This day my sister Estella, was born and the midwife was still there. Father gave me a good whipping in the presence of this mid wife. I remember my mother pleading from her sick room, with father, to be merciful in his punishment. I can still remember the love for me in her voice out of her sick bed, on that day my sister was born. It hurt me more to take a whipping in the presence of that women that was attending my mother and where my mother could hear all four whippings that I had received had hurt me that-I-had previous to this time. I decided right there and then, with the Lords help, I would never fail to get the cows in before dark another time.

At times the cows would stray two or three miles away, feeding up on one of the four canyons adjacent to our farm where they were hard to find.

If I failed to find them after looking every place, I could think of where they might be I would kneel down and pray for help to find my cows. and the Lord never failed me, because some unseen power led me to the cows so that my promise to the Lord could be fulfilled and the cows never did lay out one night after that. This happened to me with a bunch of sheep after that . This was even harder to find than were the cows.

All my life I have had this same thing happen to me in different ways so it was not hard for me to understand the meaning of the covenant that I would not do any thing except those things directed by the spirit of the Lord

I wonder if we would be able to get this direction without seeking it.

This story demonstrates the principles of repentance better than any story I know. I knew that I was doing wrong wasting my time playing marbles and more wrong not taking care of my job of getting the cows; but I did not have the power within me to make this change from bad practice to joyful and willing obedience.

But this change came to be because ( and as a result of ) my father bringing suffering to me and because I knew that my punishment was just and that my father was doing it to help me.

Had I resented this punishment and got resentful to my father ,for this could have happened had my mother made trouble over it and caused me to feel abused , it might have ended very differently. This is the kind of repentance that leads to life eternal: by creating power within the character of the individual by establishing a good habit Where a bad habit was forming

Now in all these things, keeping the laws of salvation becomes a matter of habit.

Take for instance; the principal of honesty, virtue, dependability and other endowments of the perfect character. One must learn to love these things by sacrifice:

--For instance;

~~The principal of honesty~~

For instance, Many years ago, I had two neighbors who were homesteading out in Idaho. We will call them Walter and Ray. Walter lived up the canyon above Ray. Ray got up against it and went to Walter for help. He said, "Look here Walter, I've run out of funds and I need some groceries, I borrowed ten dollars from the Bank last week to buy groceries, but they are all gone now. If you will loan me ten dollars to pay the Bank today, then I will get a loan of twenty and take ten from this 20 to buy groceries today and bring the other ten and pay you back when I come home tonight.

Ray took the ten from Walter to the Bank and he said to the Cashier, "I've got ten dollars in my hand to pay the ten I owe you but I need ten dollars worth of groceries. I'll pay this ten to you if you will turn around and loan me twenty but if you do not loan me 20, then I will have to spend the ten I have for groceries."

The Banker refused the loan, so Ray spent Walter's ten and took the groceries home. After that, everytime Walter passed Ray's house Ray would run out in the brush and hide.

When Walter finally found Ray by surprise, one day he charged Ray with sneaking dishonesty. Ray made counter charges against Walter that ended in bad blood between them as a result, Walter drove Ray's Milk cows about three miles up the canyon and killed one of the cows. It took about three days for Ray to find his

cows when he found them the live ones were almost dry: so Ray, when a few days later saw one of Walters horses coming down the road, and when he shot and killed the horse. After this happened, I went to see these two men, one at a time, and I said the same thing one and then the other, "If you two men don't do something to stop this trouble between you, one of you is going to rot in prison and the other will be dead and both of your families the rest of their lives because of your foolish actions .

The part I am coming to is this:

If Ray had loved honest enough so that he had been willing to sacrifice for that principle, he would have said to his family, "Folks, I guess we cannot take any groceries home today because we havn't any money to buy them. I promices Walter that I would pay him back his ten dollars tonight and I cannot break my word!"

This would have been worth a thousand times ten to him, his wife and his children: 'Would have saved his cow and his neighbors horse and his farm and his good friend Walter and his wife and more than that: all this sacrifice would have increased his love for the principle of honesty which would placed him in a position to make the world better all around him by both precept and example.

This is what I call : OBEDIENCE to the principle of HONESTY

If one loves that principle enough to make a sacrifice for that principle it will have the effect of apply to every principle of true and righteous living.

We have read that OUR GOD IS A GOD OF TRUTH AND CANNOT LIE. Also He is A GOD OF ALL OTHER RIGHTEOUS PRINDIPLES of which He had made a part of his character by living and using THE LAW OF SACRIFICE to bring about the changes that enabled him to attain GODHOOD. The apostle Paul puts it this way, "He learned obedience (to Law) by the things which he suffered and became the author

of eternal salvation unto all those who obey Him.

I would like to go a little farther and say, "A mother who teaches her children by example to be honest, to be just and true by making sacrifices for these and other righteous principles and who is careful to extoll honest examples in her neighbors and relatives and friends.

I remember two men who used to buy hay from me when I lived in Idaho. One man had a farm and a family of three. The other man had a town lot , with a log house and a large family.

We measured the hay in the stack by so many cubic feet to the ton. In measuring the hay , we put wooden pegs in the stack, so the buyer could cut a streight line with the hay knife. The poor man who worked for wages and had a hard time keeping his family, cut the hay streight, so he got all the hay that was coming to him , but not a pound more. The other man cut into my part of the stack in a circle so that he always got more hay than was coming to him. Every time I think of this first man, I get a thrill at the memory of his name because I always loved an honest man.

The other man's name and the picture of his face gives me a pain, not because it hurt me to give him some extra hay, but because I know why his sons turned out to be jail birds and a pang of sorrow to remember of the pain that he suffered when he had to bail these boys out of trouble until it cost him his farm and all his earthly possessions until he walked the earth a dejected and broken. man.

In this principle of honesty, when our second son was a littl boy we went out to our chilken co-op and found three baby turkeys eggs and put them under his setting hen. His mother got her littl son and asked him where he got the turkey eggs. He said that he found them on the side walk across the road. She took the boy



by the hand and asked him to go with her to where he picked up the eggs. He led his mother to the place where he got the eggs. The turkeys nest was inside a woven wire fence through which the boy had reached the eggs and carried them to put them under his setting hen.

His mother took him to the woman across the street to the sister who owned the turkeys and had him confess to the theft about the eggs: the boy started to cry and this good hearted woman said, "This little boy can have these three turkeys. His mother said "No, he cannot have these stolen turkeys if he wants some turkeys, he can take some of his savings and buy some turkeys eggs , I don't want him to keep any thing that he has stolen. I want my children not to have any thing that they have not earned by honest work."

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Related and written July 15, 1960 at Dragerton, Utah

A story of the battle of Waterloo that came down from my great grandfather who fought in that battle and who received a crippling injury; being shot through the ankle, might be of interest.

He tells how the English Army took a position on a raised piece of ground. They formed hollow squares with bayonets fixed and the butts of their guns held against the ground and bayonets pointing at an angle in front of them. This was done as the best way that they thought could be to stop the French horseman who charged at them with long spears. This was about 1814

Early in the morning, Napoleon ordered the charge. The French Cavalry had to cross a hollow to reach the position of the English. This hollow had been changed to a mud hole by a rain-storm, during the night.

The horses mired in this hollow and could not get through. This quagmire was filled with horses and men that were smothered and tramped to death by uncoming army of men on horses, who were galloping to the attack and could not see what was happening ahead of them.

This took the cream of the French Army that morning. The hollow squares held all day: as men died in the hollow squares, others, from the rear, came forward and took their place and the dead and the wounded were carried back to the rear.

Near night fall, the battle had been so severe and because so many men had died that Wellington, (afterward, called the Iron Duke) was heard to say. "Oh! that night or Blucher <sup>(was the</sup> ~~as~~ German general with reinforcements) would come".

Had that battle been lost, it would have changed the course of History. It might even have permitted Napoleon to conquer the world: but it was not the English Army that won the Battle of

of Waterloo that day but that rainstorm and quagmire; or in other words, it was the Lords intervention. This mans's name was William Hunter and his daughter Mary Ann Hunter Married my Grand father, Fred Kingston.

What cost Joseph F. Smith his life.

I would like to mention the terrible thing that happened to Joseph F. Smith and the Lyman Group that cost Joseph F. Smith his life.

It was a well known fact by close friends that Joseph F. Smith consulted the aged Patriarch John. W. Woolley on every important question that confronted him in his dealing with the Lyman group. Especially would this be so regarding the vicious thing I have-  
am about to record at this time. The first day of April 1971.

I do not know if this threat was planned by the whole Lyman group however it has its planned effect. Before the October conference of the year 1918, Joseph F. Smith went to Patriarch John W. Woolley and told him about the fact that there people had told him that they wanted him to make a statement in conference that as President of the Church, it was important for him to make a statement in the October conference against the practice of Plural marriage and that they told him that they would kill him if he failed to carry it out. Brother Woolley told him. "Joseph, I will give you permission to do this, but I must tell you that if you do, you will not live to attend another conference; if you do make that kind of a statement. Joseph F. Smith died soon after he made this statement.

Why I did not join the Woolley Group  
Woods Cross , Utah March 5, 1967

On the 8th day of August 1926, just 4 years to the day that I went to work on the O.S.L. Railroad I got a call from my foreman Mr. Coy B Rowley that told me to get on the 8 pm Train and take a job in Silver Bow Montana as Interchange Inspector and General Foreman of Engines and cars at the town of Silver Bow Montana. My wife was sick in bed and I had only about one hour to get ready and drive six miles from Ammon Idaho to Idaho Falls and catch that 8 P. M. train.

The way this job came to me; I knew it to be a gift from the Lord, and carried a wonderful opportunity for my future. For that reason I decided to spend the two days a month I got off and the two weeks a year vacation not in doing my own will and pleasure, but spend this time in the service of the Lord in the temple. In all I spent about 32 days in the temple in the next two and a half years.

In the fall of the 1926, during one of these trips to the temple, I kneeled down beside my bed in my hotel room and told the Lord I would be pleased if he would accept me as one of his humble servants. I did not seek a high job because I would rather be a door keeper in his house than a king or president in any nation on the earth.

When going through the temple I made a study of the temple covenants and ordinances. The first covenant taken there is the covenant of retrobution in which the person; in fact, all the people in the session promise, if he or she fail to keep this law they would allow their throat cut from ear to ear or to allow their bowels to be torn out.

After the person passes this stage, there comes the covenant of chastity in which every person promises not to have sex-

ual intercourse with anyone except his wife or wives, given to him by the Lord. Then comes the covenant of marriage then the covenant of consecration, and the true order of prayer all of which prepares a person to enter the Celestial Kingdom.

In going through these things so many times , I found that these ordinances and covenants represented a persons journey through life in which these things should be guide posts in a persons spiritual progress and attainments in life. Almost every session I attended my friend Charles F. Zitting and his three wives, he had married up to that time , went through these same sessions with me. These were three girls he had married since the year 1926 or there about, many years after the manifesto.

When Brother John W. Woolley died, at the advanced age of 97, in the year of 1927, his son, Lorin C. Woolley was given the keys that the Church had lost, not only the keys, but the covenant to keep the principal of plural marriage alive and see to it that children were born under that covenant until the savior come.

Lorin selected six other men to aid him in this work and these men, by order of ordination were: Lorin C. Woolley<sup>1</sup> Leslie<sup>2</sup> Broadbent, 3 John G Barlow, 4 Joseph Messer, 5 LaGrande Woolley 6 Charles F. Zitting and Lewis a Kelsch.

It appears that Joseph Musser, and the other man on this list had got hold of a certain letter that a woman who claimed she had written about the time that Joseph Smith had given a sermon of which she tried to copy in long hand. In this sermon, this woman claimed that Joseph Smith had preached a sermon in which he promoted the doctrine called Virgin sacrifice, in which



he said it was lawful for a man to take a virgine and force her to live with him and it did not matter who this girl married afterwards; she still belonged to this first man, even though she was forced to live with him the first time.

Brother J. B. Stone, taught me this doctrine which I rejected as phoney, because I said. "Brother Jesse, I know this doctrine is not right , because the marriage covenant states that 'this woman takes this man of her own free will and choice ' and there is no free will or choice with this practice of force.

So I didn't know what to do about joining the Woolley group group and afterwards called, the musser Group, etc; so I went to the Lord in prayer and asked him what I should do.

That night, I had three dreams, the first dream, I was standing by a river, This river was wide and deep with the clearest water I had ever seen. I could look clear to the bottom and see everything even the first that were in that river.

A large ship came down that river and was about to go around a bend where it would be out of sight. When some one said to me, "That is your ship, you should be on that ship. I frantically waved my hand for that ship to come back and it turned around and came back up the river and stopped in front of me in the middle of the river. The river was about a hundred feet wide , making it impossible for me to get on the ship " I frantically waved my hand for that ship to come back and it turned around and came back up the river and stopped in front of me in the middle of the river. The river was about a hundred feet wide, making it impossible for me to get on the ship without help, so I thought, I might be able to swim; so I stepped into the water and found that I had received power to walk on top of the water, which I did. I walked on the water to the ship and found a stairway which led up on deck. When I got on deck , the ship turned around and

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went back down the river. I stood on the railing on that side of the ship. The river bank in front of me was covered with willows. I saw fishing poles stuck in the mud. There were fish on the hooks, fastened to these lines in every state of decomposition. Some had just been caught ; some were just head and bones and others, in every state of spoil; but there were no people looking after these lines. The thought<sup>that</sup> came to me in the dream was that these fish represented those women that the men had married and couldn't keep and left them to starve; which was very displeasing to the Lord.

The next dream was: (that)

I went to see Brother Lorin C Woolley and told him about the mistakes that Brother Zitting was making in marrying and living with his wives.

My wife and I were riding in Brother Lorin's Buggy, going out to Brother Zittings home. When we got to where we could see Brother Zitting's house, brother Woolley stopped the horse and ~~Zitting-was-making~~. said, "I have been thinking about what you have told me about Brother Zitting and I cannot see where you people are right so I will get out and wait here and you can take my horse and buggy and you can go on yourselves and tell Brother Zitting where you think he is wrong."

When I took the lives and tried to get the horse to go, I could not get that horse to move even one step. This showed me that Brother Zitting and Brother Woolley were of the same mind and Brother Zitting would not believe anything that my wife and I could tell him.

The Third and most important dream was:

A dream that proved beyond the shadow of a doubt that the shadow-o- things I was going to tell Brother Zitting were true.

In this dream , I went into a house and met a woman who told me that she was Brother Zittings wife. (I afterwards went to Brother Zitting and told him this dream ) (I described the woman, the furniture in the two rooms and the kitchen and the bathroom. Brother Zitting said: I have just married a new wife and bought for her a new home and you have described the woman and the kitchen and bathroom in that house , perfectly; without one flaw. I cannot see why the Lord would give you a dream like that about me.

The next meeting, brother Zitting went to, I mean, a Woolley group meeting, a friend of mine said. "Brother Zitting said," You know, brothers and sisters the Devil is giving one of my friends dreams about me and these dreams are true."

This dream changed when I went into this bathroo. I saw that the bath tub had about an inch thick of human waste all over the inside of the tub. The dream changed again and I had this tub out of the bathroom down by the south side of the creek that flows past Brother Zittings home, in little Cottonwood Canyon. I had something in my hand to scrape the corruption off the inside of the tub. The tub was full of dirty water. I tipped the tub over and thoughtlessly let the dirty water run into the creek, out of the tub. When I realized what I had done I thought "What's the matter with me , the people below will have to drink this water: but what could I do to repair the damage? Nothing."

I took a bucket and dipped water out of the creek to rinse the tub and found the creek water was all as polluted or worse than the water I had emptied out of the tub. This dream showed to me that the doctrine that the Woolley Group got from that woman's letter had corrupted the whold group. That they were all teaching it secretly.

Now the proof came soon afterwards:

One day , I met Brother Zitting on the street and he said to me, "Brother Kingston, do you remember the dream about that woman you saw in that house"? "Oh, yes !" I said, "I'll never forget even one thing about that dream as long as I live." "Do you know what that woman did to me, I found out that every time I left her alone at night, she called other men to come and stay with her over night. I told her that if she didn't quit entertaining other men that I could not keep her any longer and do you know what she told me?" "She said, ' Why I've been doing these kind of things all my life and you don't need to think that I am going to quit just for you."

Soon after that, Brother Zitting asked me , "Why don't you come to see me any more?" I said, "I don't need to come any more, I have a light of my own. "

Then the last time that I saw him alive, I thanked him for the time he gave me a key to his office where I could go where there was steam heat and ~~sleep-on~~ I could sleep on his couch, saving Hotel fees while I was in Salt Lake.

I said, "I want you to know that during that time, I never as much as opened one drawer in your desk or even read any thing that you might have left of top of your desk". "I sure appreciate that Brother Kingston, but I have often wondered why you never joined our group or come to our meetings?" "I didn't come to meetings or come to you, you didn't have any thing that I could join."

Referring back to my prayer, where I offered my services to the Lord in which I felt that when I took the covenant of consecration in the temple that I was making this covenant with the Lord and not with any man. I was looking forward to the time when I could consecrate all I had to the Lord because, "He that is not

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willing to give up houses and lands, fathers and mothers, wives and children for my names sake are not worthy of me." I knew from this; that I would have to prove these things to the Lord by my works and not by words alone : and I am thankful to the Lord that he put me through all these tests even in regard to my wife and my children. And Afterwards in the Year 1929, Hw came to me and accepted my sacrifices and made me one of His humble servants, as I had requested.

One time after Brother Broadbent died, the Woolley group broke up into factions. Elmer Johnsen, in shord creek headed what seemed to me as the largest group. John Y Barlow and Joseph Musser headed other groups. These two men became bitter enemies, both claiming the highest place. Dr. Rulen C. Allred claimed Authority from Joseph Musser as also did the LaBarfon boy's in Mexico: Lyman Jessop also claimed authority and some thought he lost his voice because of these false claims. Charles F. Zitting and Roy Wilson also claimed this authority and even went so far that they were said to have converted two young girls in a kanab Hotel to plural marriage who stayed with these two men over night. Roy performing the cerrimony for Charles and Charles doing the same for Roy. Charles came home and died soon after that at the age of 56 and Roy was Murdered while out looking over some Uranium Claims. I think Louis a Kelsch is the only one of these seven men alive today.

# THE COMING KINGDOM

What will it be like?

That we be not deceived.

"Who will abide the day of his coming, for He is like a refiner's fire and fuller's soap"; Malachi 3-2 And who will stand when he appeareth?

This Kingdom, when it comes, in most of Christ's parables; is likened unto the kingdom of heaven, as the Kingdom of heaven is "Like unto" a mustard, the smallest of all seeds, yet grows into the largest of all herbs; Also it is likened unto a treasure that a man found in a field and went straightway and bought that field. He spent all that he had, not because of the value of the Land in the field because though it might have been a field of diamonds or gold or other precious things or it might have been a field of worthless sand, in either case the treasure he found was of much more value than any other thing in the world. That matchless prayer that has been on the lips of millions, each and every day for ages: The second and most importance sentence. Thy Kingdom come, Thy will be done on earth as it is in heaven, a petition to the Father to hasten the day when earth's laws and judgements will be patterned after the Laws and judgements of heaven.

In the 24th chapter of Mathew the Christ answers the burning question that had been in the hearts of his apostles by telling them not only of the time, but of the events that would happen in between.

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In the 45 the section of the Doctrine and covenants is an inspired version of this wonderful chapter of Mathew. In this 45th section, regarding who will abide the day , it says(And these are Christs words I "They that are wise, and have received the truth, and have taken the holy spirit for their guide, shall abide the day of his coming: and shall stand before him, and shall receive his reward."



shall abide the day" These are life saving road and warning signs along the way of eternal life. For it speaks of times that will come and deceive the very elect , if that were possible.

Now, after the 24<sup>th</sup> chapter of mathew, which also contains a warning for people to be alert and watch, for not even the angels in heaven know the day and the hour.

In this next chapter the Lord gives three parables which tells what the Kingdom of heaven is like. In other words, the laws that people who are alert and watch will find in that kingdom. They all have lamps that are supposed to light their path to the marriage , also to give light to the wedding supper: But the call comes in the middle of the night and finds them all asleep. Five (or half of ) the people have oil not only in their lamps but oil to replenish the oil in their lamps if the ~~oil~~ lamp should go out . The other five were not only asleep, but they also were not alert, not watching because they neither had oil in their lamps but not have any to fill their lamps , should their lamps go out. They were people, who let George do it, who were lukewarm, who spent a part of their time finding fault, the people, Nephi, in the book of mormon spoke of regarding the same thing when he said "The Laborer in Zion shall labor for Zion because if they labor for money they shall perish"

The call came in the middle of the night; nobody heard it , but the ten virgins. This night was to be a night of darkness, even at noon day , when all were asleep, even all of the ten virgins. This was a long night of spiritual darkness at noon day, like when the savior was born, no one knew , except a favored few, but all could have known , had they been prepared.

The five, that had not prepared themselves to go when the call came, found the door shut and because they were late the Lord would not open to them because they had not heeded the warning to

watch and listen for the call.

I imagine I hear the foolish virgins say "What king of people are they who refuse to share their oil? ; But I would say, "What kind of people were they who were so careless that they did not prepare themselves to be ready for such a wonderful event as the marriage of their Lord. The conclusion: this shows us that only half the people who join the kingdom and remain untill the day of his coming will be prepared to go on to enjoy the great things that are to spring from the coming of the Kingdom of God upon the Earth.

The next group of black warning road signs and in fasct things to look for so as not to be deceived are the Parable of the talants and is the second parable in the 25th chapter of Mathew. This man in the Parable turns out to be the Lord Himself.

In other words:

Here a man gives his goods to three different servants , meaning; he gives each man a stewardship because it calls his gift of goods, the Lords money. See 26-27 verses of 25th chapter of Mathew.

Now , he gave out these talants on the basis of these three mens different abilities, because a man with high ability can earn more than the man with limited ability and the more money that comes into the Lords store house the more there will be to create more stewardships and more jobs and the faster the Kingdom will grow.

The two men, the one the Lord gave five talents and the one that received two talants received the same blessing, which were the greatest blessing that can come to any man of which it says, "Thou hast been faithful in a few things so I will make you ruler over many things; "Enter those into the Joy of thy Lord."

~~watch-and-listen-for-the-call~~

The man who had received the one talant found fault with his Lord showing a lack of faith.

This Lord answered and said unto him "Thou wicked and slothful servant-- Thou ought therefore to have put my money ( the reader will note here that the Lord calls it his money which will denote that these three men each were under the law of consecration because the Lords money is never handled under any other system: because the Lord does not accept any other kind of money.) to the exchangers: and then at my coming I would have received my own with usury". In other words, with interest. Now because he had not done this the Lord says, "Take therefore the talent from him and give it unto the man that hath ten talents; for unto every one that hath increased his talents shall be given (more) and he shall have abundance and he that hath not increased my talents shall be taken even what he hath."

The reader will note that when this man gave back the one talant to the Lord, the Lord told him that he should have put the one talant out at interest because that was a sure way to double the money as the others had done.

The next parable, in this prophetic chapter, tells what we will find in his Kingdom or in the Kingdom of heaven when it is established on the earth , is the parable of the sheep and the Goats, and He says to the sheep, "Come ye blessed of my Father, inherit the Kingdom which was prepared for you from before the foundation of the world and the Goates , he sent out into outer darkness .

The great truth that he brings out is that a man will be judged by the way he treats the Lords Brethren. Many people seem to believe that the Lord referred to all mankind as his brethren, but this is not true. There is a more choice class of brothers

sisters in this law are tied together by bonds much stronger than the ties of kinship, because they are joined together into an eternal Brotherhood that is eternal and one which is not broken apart at death because it is joined together by the Holy spirit of promise, the link that is everlasting and eternal.

This refers to the law of satisfaction or the law of one above the other or in other words, the Law of the Holy Priesthood, which is "Without beginning of days or end of life, but from everlasting to everlasting. This is the great Governing power of the Universe. No successful Government either on earth or in heaven but what is Governed by one grade of authority above another.

I might illustrate this by a story I once heard about President U. S. Grant:

It is said:

A negro policeman arrested him for braking the speed limit in Washington D. C. by driving his horse and ee carriage at the terrific speed of ten miles an hour; when the negro policeman learned that he had arrested the President of the United States he was all appologetic. He begged the President's pardon, as only a negro could, but the President told him, "If I broke the law I am an offender of the law just the same as you or anybody else. If you fail to arrest me you are failing in your duty to your country. I will gladly appear before the judge and pay my fine just the same as any other citizen and I don't want any office of the Law to favor me because I am president.

The Authority of the United States reaches down to the humblest citizen for his conduct and his protection or the protection of his rights and this authority goes up through those in authority above him right up to the President of the United States.

Another story about U. S. Grant that is quite amusing. He

had won battles in the Civil war where other generals had taken on all fronts until U. S. Grant appeared on the scene. Some of these jealous and disgruntled Generals went to President Lincoln and asked him if he knew that Grant had a barrel of whisky in his tent and was in the habit of drinking whisky every day.

President Abraham Lincoln asked these men what branch of Whisky, General Grant was in the habit of drinking, "Why do you ask that question" one of the complainers asked "Because " Lincoln said, "I thought I might get the rest of you Generals some of that same brand of whisky to see if it might help you fellows to win battles" Going back to the Priesthood. Eliza R. Snow, in one of her poems wrote, "If we could eye to Kolob in the twinkling of an eye and then continue onward with that same Great speed to fly, do you think that you could ever through all eternity find the end of space or a place where Gods began to be?"

This donates Gods in a chain, one above another, Gods who have received power and glory by learning what the law is and by following or keeping this law of the Priesthood which is the everlasting law of the Priesthood, the authority of the Priesthood. Bro Elden taught that this law is administered of the Priesthood. Brother Elden taught that this law is administered from above so any offices should be considered innocent as far as the one working under him is concerned. If the man ever is ~~gu~~ guilty of breaking the law, the one above him will handle his case and if his offence is serious enough the one above will dismiss him. Now Satan himself must observe some of the laws of the universe. He may change them to his liking but never the less he is subject to them. It is my opinion that the law that Satan is against and the breaking of which made him to be satan, was the law of the Priesthood that recognized the authority as of the Priesthood

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which any person had magnified and made the chain of the priesthood above him firm and unmovable so that no other power on earth or heaven can penetrate the walls of power that are in this chain for the purpose of protecting the rights and privileges and powers righteous people had earned and acquired.

Now let us examine the three parables mentioned within this writing. The first; Ten Virgins

The second; The talents

The third: The sheep and the Goats.

They all three seem to represent or explain the actions of the class of people who will establish the Kingdom of God on the earth in the last days.

First; I am going to mention the Parable of the Feast that the Lord is going to prepare for his elect which shows that even they are living in dense darkness of mind and spirit the same as the Jews when Christ comes to earth in the flesh. The food was prepared. The tables were set and not one of the invited guests came because they figured that each and every one had something more important to do and to keep the food from spoiling the Lord sent out to the highways and byeways and called in the halt, the lame and the blind and filled up the tables, and he said in other words. "I'll show my sleeping servants that I can take the weakest among them, those whom they despised and cast out and establish my kingdom and none of them will be able to know it has come: because I have decreed that no one will ~~will~~ be able to ~~know it~~ has come. recognise it except those who have a broken heart and contrite spirit; fore note the words of the Lord as follows; "Blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite for they shall see the kingdom of God coming with power and great glory to their deliverance; for the fatness of the earth shall be theirs.



For behold the Lord shall come and his recompence shall be with him, and he shall reward every man, (both good and bad) and the poor shall rejoice; and their generations shall inherit the earth, from generation to generation, for ever and ever". D. @C. Section 56 verses 18 to 20 inclusive. There according to the above will be the only ones who will be able to recognize the Kingdom of God when it comes,

Now let us carry this thing a little farther. About one year after the church was organized the church established a branch of the United order in Thompson Ohio. A rich man had turned in his money and land but due to some difficulty he took his property back. Perhaps some of the people who used some of these funds were not wise or appreciative of the blessings they had received from this rich mans wealth, any way the Thompson U United Order broke up: Because these people broke the covenant the Lord told them to leave this part of the country because breaking the covenant had lost to them the protection of the Lord which the Lord is bound by promise to give to all those who are successful in keeping this covenant to the Lords satisfaction.

Because of this happening the Lord gave two revelations to the church in June 1831 See. D. C. Sections 54 and 56 . In the 56 section the Lord in 3 verses tells us of the failure at Thompson - It says "Wo unto you rich men who will not give your substance to the poor". There is only one way that the Lord can receive the substance from the rich and that is according to the law of the store house and stewardships. "Wo unto you rich men who will not give your substance to the poor for your riches will cancer your souls; and this shall be your lamentation in the day of visitation, and of judgement, and of Indignation; The harvest is past, the summer is ended, and my soul is not saved., showing that living the Law of consecration is a must to those rich men who the Lord calls to help in establish.

My father came to this country from England for the purpose of persuading his father to go back to his mother country. His father had come to Utah to join the Mormon Church , which he did. When Father came to Utah there was no work; winter came on and his fathers second wife was sick in bed most of the winter. Father was asked by this good woman to read the book of mormon to her, of which he did. When he had finished this book, he put it on the table and he said, "If there is any truth in the world , it is in that Book; so instead of going back to England, he joined the Mormon Church

He was asked to prepare a talk for the young mens mutual Meeting: He was to talk about the life of Christ. In his study of that subject he read where Christs apostles forsook him and he said to himself, "Had I been there , I would never have forsaken him. I would have stood by him to the end . He had these thoughts on his mind that night where he was getting ready to go to bed. His room was dark and then a light appeared in the room, and seven angels stood before him. The leader had a sword in his hand which he held to the square in his right hand. They stood there before him and then ~~his~~ 'this' faded away and the room was dark again. Father, who was a young man asked the patriarch the meaning of this experience and the Patriarch said. "My Boy ,the Lord was trying to tell you how he had led you ~~and~~ of darkness into the light:" but recent events have unfolded a second meaning adding to the Patriarch's words and that was that the Lord was trying to show ~~words-and-that-was~~ him that seven of his future sons or grand sons ~~and~~ would play an important part in establishing the kingdom of God on the earth and the one with the sword represented the fact that the Leader of this group would come with the sword of truth in his hands. 89

to a mine in colorado.  
The first job father got was a job hauling coal with  
to the railroad  
a team and wagon.

It was a steep hilly road and something happened that frightened the horses and they started to run. They went so fast that this young man was thrown off the wagon and lit on the tongue where he could have easily have been trampled to death but the power of the Lord saved his life. He rose to his feet unhurt and he said; Thank the Lord for that".

When I was eleven years old in the year 1895 Father was called to serve on the Jury just at the time our hay crop was ready to cut. My mother told me that I would have to hook the team to the mowing machine and mow the alfalfa hay. We had no hay rake so she sent me to the neighbors to borrow a rake to rake this hay.

After I finished with the Borrowed rake I started to take the rake home. It was about three miles around the road to the neighbors farm and as I was nearing the place where the rake belonged a young man was driving a bunch of range horses down the road behind me. These horses were running as fast as they could run and when they passes the rake the three year old colt I was driving started running with the band of wild horses dragging the hay rake as fast as she could run with all my strength pulling on the lines I could not rein her down. There was a bridge ahead that crossed canal about eight feet wide. The rake pumping along was going so fast that I was unable to guide the horse because I had to hold to the seat with both hands while I was holding the lines ; the right wheel went off the bridge and when it hit the opposite canal bank it jumped up in the air and threw me off the seat. I came down lighting behind the horses heels. The rake teeth

teeth caught me under the right arm, making a serious wound . I don't know how far the rake drug me, because I placked out. When I awoke I was laying in bed my mother bathing my wounds: However I had mowed and raked all the hay and when it was dry enough to haul, we hired a man to pitch it on the hay rack and on the stack and when father came home about three weeks later the hay was all in the stack. I had stacked the hay on the wagon and on the stack while the hired man pitched it up to me.

I could have said, as my father had said before me, "Thank the Lord for saving my life today".

#### Another Brush with death

When I came home from my mission, I got<sup>a</sup> honestead that was 13 miles east and south from Idaho Falls. My wife and I were expecting a new baby that october. I had a beef cow that I wanted to sell, so I decided to take the cow to the butcher. She was quite a gentle cow and since the wife had to go down to the old farm to sew some baby clothes. We talked it over and decided we could lead this cow behind our one horse buggy to town, thirteen miles away. When we got about two miles from the old farm house, where my wife was going to wait untill I came back from town, we saw two teen age girls with bright red hats walking down the road ahead of us ~~with-bright red-hats~~ When the cow saw these girls, she got seared and started to run. She run around the buggy and around the horse frightening the horse. The rope going around the horse tipped the buggy once , throwing my wife on the ground and dragging her some distance. I got the cow untangled and two cowboys came along and helped us right the buggy by putting it on its wheels and these cow boys drove the cow the other distance to the slaughter pen. I was afraid that this accident would

of that raging muddy stream. Had I been just one fraction of a minute late I would have lost that little boy; for this creek was covered with a thick growth of willows on both sides for more than a half mile down the stream. This was a breath taking experience that I can never forget. I acknowledged the help of the Lord for I knew that I could not have saved that little fellow without the Lord's inspired warning of the danger that my little boy was in.

The next boy was ten years younger, being born in the year of 1919 on the 19th day of May. When he was about three years old, his mother missed him. The neighbor's town lot joined ours on the west end and he had a pig pen joining our west fence. This little boy had crawled into this hog pen through a hole that the hogs had tought under the fence and was standing up looking an old sow, in the face. This sow had a litter of pigs laying in one corner of the pen. When I think of this experience of this little boy it reminds me of Daniel in the Lions den. This old Sow with a litter of young pigs could be just as dangerous to this little boy, as the lions were to Daniel.

When the King called to Daniel and asked him if he was still alive and finding him still alive and asked Daniel how he had survived, Daniel said, "The Lord had closed the Lions mouths; no doubt, the Lord had closed the mouth of this mother pig.

My, most loved character in the Bible, has been the disciple Jesus loved: The Apostle John, so I named him <sup>my next son</sup> John; his mother had a relative with a boy named Ortell, so his name is John Ortell Kingston.

#### Another miracle THE INSPIRED DOG

The bible 'tells' of a time that the Lord gave a message by speaking through a donkey. This time the Lord performed a miracle

that was more wonderful; by acting thought a dog. This dog seemed to have been born and given markings that fitted him for the wonderful task that he performed and the lives that he saved. Years afterward, I learned that he not only saved the life of John Ortell but also the life of Merlin Barnum and the life of a little neighbor girl as well.

As I said before; This dog had markings that prepared him for this wonderful task.

I was working as a car inspector on the railroad . One day a strange dog started to follow me every where I went ; all that day it followed me. This dog was black except that his four feet were white and the white left side of his face. If one had drawn a line from the center of his forehead down to the end of his nose and extending down his neck even with his shoulders; the line could not have been straighter if drawn with a square: besides this, his right eye was black and his left eye was white, so white that it was plainly noticeable from quite a distance away.

I have often wondered why I did not drive this dog away from following me , however, I seemed intrigued by his unusual actions. I remembered thinking , however, that when I got in my model T Ford car and drove six miles, after work, to my home he would not be able to follow me because he would not be able to keep up with the car.

To my surprise, when I drove the six miles to my work, the next morning , that dog was waiting for me at the gate. When the man who was riding with me opened the gate to the railroad yard, he slipped in and started to follow me the same as he did the day before. I was afraid that if I let the dog follow me again, that he might get run over and killed by some of the railroad equipment; so I tried to call him up to me , so I could catch him



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so I could put him in my model t ford car and lock the doors. He seemed afraid of me and I had a hard time getting a hold on him when I took him in my arms, he tried to bite me; I had to put his head under my left arm and hold it firm while I carried him to the car. As I took him to the car, he growled at me all the way.

When I drove home that night, this dog was on his hind legs with his front paws on top of the front seat. The dog stood between me and the young man riding with with me and growled in our ears all the way home. He would turn with his mouth turned first to one and then to the other, taking turns, growling first in one's ear and then turned and growled in the other's ear.

I named this dog Bob, because his tail had been cut off close to his body. So when I stopped the car at our screen porch, I spread a sack on the porch floor and put a pan of milk there for Bob and said, "Now Bob, this is your new home, I hope you learn to like it". Bob lapped up the milk like he'd been starved. After that, no one could intice that dog away from this place.

We had a small pasture there back of the house where we kept some milk cows. Bob made it his job to keep all stray stock out of this pasture, even the neighbors chickens were not allowed inside the fence. He would chase a chicken gently raising it off the ground with his nose causing it to fly over the fence. I can not remember of him hurting any of these chickens.

We had a neighbor that lived across the fence, whose father built a new home for a modern dwelling. This home was built for this son as a present from his father when the son got married. The father was a sheep man; a man of considerable means.

There seemed to be enmity for me from this young married neighbor, because I had filed on a homestead on the land, that this man considered his fathers summer sheep pasture. The reason

that I mention this is because ; this dog seemed to sense this unjust feeling that seemed to be between us. He would watch this neighbor and when the neighbor backed his car out of his garage, the dog would run after the neighbors car and try to bite the front wheel. I don't remember of Bob chasing any other car as the cars passed our place and that is the reason that I felt that the dog felt this feeling that appeared to be present.

Bob's first big test came one day in the spring. There was a young man who had a ranch up in the mountains. This young man gathered horses every spring and took them up to his ranch to pasture during the summer. This day, our five year old boy was playing in the graveled road that passed in front of the house : he seemed to be bent over on his hands and knees picking up some of the rocks from this graveled road. I was about ready to get in my car and go to work, as I neared the house, I saw a cloud of dust up the road. I looked for the cause of this dust and I saw a band of horses being driven down this road by three men on horses.

They were driving these horses on a fast run to keep them from turning up one of the ' take off' roads that led west through the town site. This herd of horses were so near to where this boy was playing in the road that I could see I would not have time to rescue the boy and keep him from being trampled to death. I could see Bob in front of the boy, laying in the road, facing the horses. When the horses came close to the dog, Bob, jumped up on his feet and barked and charged streight at the herd. This frightened the leaders in the herd and they turned around and stampeded this large herd past the horsemen that were driving them.

I have always figured that the white and black face and white and black eye was the sight that frightened the horses because two years later the same young man was driving another herd of horses that this same dog stampeded the same way.

About two years later, the younger son and a little neighbor girl were playing with the little girls tricycle in the same road when another herd of horses were being driven down the same road and the dog stampeded this second herd the same as he had done the first. The dog, Bob, also rescued this same little girl when she fell in the irrigation ditch in a place where she would be washed through a large flume; thus 'saving her life a second time. Now what happened to this dog, Bob.

He chased the neighbors car until it became a bad habit. The neighbor tried everything he could think of; trying to run over Bob. He would come at a high speed, with his car, turning to the right side of the road as far as he could, he would turn quickly to the left, 'hoping' to catch Bob under his left hind wheel. He tried this a number of times and then one day he ran over Bob and killed him. To me, it was like losing one of the members of our family. I felt so bad about losing such a faithful servant.

Not long after this, that young man was called to leave his new house and his young wife and two small children. I have often wondered if this was the law of retribution that was ~~pe~~ operating so as to let him pay in part for the life of this faithful servant of the Lord; that faithful dog, Bob, that had saved the lives of these little boys and that little neighbors girl.

Now fanning up: I had never seen this dog before that first day that he followed me, although he was a stranger, all of one day and even more, : had waited at the gate all night so as to meet and follow me the next day. What caused him to do this? And Why did he have that scarey face that could attract and stampede that herd of horses, not once but twice? Why was Bob born that way, if not to save the lives of these children?

What happened to this young man was this: He was climbing

through a fence; a barb wire fence with a loaded shot gun; the gun went off and tore his bowels out.

In the year 1935 Brother 1 held meetings every day. These meetings lasted from 7 A.M. in the morning until three or four o'clock in the afternoon. The subject of these and purpose of the meetings was to teach the people how to tell when the direction that came to (people) individuals was from the Lord or from some other source. This, more than anything, was to test direction that comes through other persons to you. No doubt, when the covenant of consecration was given we had to covenant to accept council and advice from every person, Great or small, when this council and advice had been directed of the Lord.

After these meetings had been held every day for about three months, a Teton trip was planned, the purpose of this trip was to test how successful this trip would prove to be in testing how the meetings of the last three months had made it possible for the members from one to ten to follow the right direction. Brother one had taught one basic fact and that was that "Opposite direction could not both be right direction. Brother one had taught one basic fact and that was that "Opposite direction could right.

The main thing that Brother one planned was a long fast. This fast was planned on a fast without food or water.

I had been taught that a person could go without food for a number of days, but not more than two or three days without water. The party of ten, Brother Elden, No 1, Clyde No 2 Burk No 3 Marion No 4 C.W.K. No 5 Bill Whitmill no 6 Perry Frandsen No 7. JO Kingston No 8 Otto Holm No 9 George Pharasam, the indian, no 10.

This trip started in June while the cherries were ripe. We left bountiful late one afternoon and picked up the Indian at Wabhikee about one ocloct that night and camped on a little creek the other side of the divide between Malad and Downey Idaho.

The next morning--

Brother ore put a towel around his waste and washed all the mens feet, then he asked me to wash his feet, of which I did. Then the indian asked Brother Elden permission to wash Bro 1's feet which Bro 1 Granted

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## GIFTS

All gifts are undesirable, both to the giver and he who receives unless given to one who is in need of the necessities of life.

Gifts given to a judge are an abomination, because they corrupt his judgements.

All worthwhile gifts are gifts between man and God for God is the giver of all good gifts, except that man can give to the Lord a broken heart and a contrite spirit. This is the only gift from man that can be accepted by the Lord. In this way a person can give himself or her self to the Lord and be Accepted.

When a person is accepted into the Kingdom of God he has nothing more to give because he has given his all to the Lord.

By C. E. Kingston in Mens Meeting May 1935

## JUDGEMENT

There is no hard and fast rule by which to judge a person. Since what might be a sin, if committed by ones premeditated plans is not a sin if directed by the spirit of the Lord such as Nephi slaying Labon to obtain the Brass plates or Abraham sacrificing his only son. So it is dangerous to judge for with the same judgement we apply to others we ourselves will be judged.

C. E. Kingston

Judge not by appearances, but judge righteous judgement which you can in no way do except by the power of God. With this power you can look into a persons heart.

C. E. Kingston

## A LIVE TESTIMONY

A man might have a testimony that comes from past ~~e~~xperience but a testimony to be effective must not be a dead testimony.

It must be alive to be a vital part of his salvation.

a dead testimony is of no avail. Testimony, to be powerful and effective must pulsate and vibrate with life and power from above to make the testimony alive and vital to the salvation of man.

Oliver Cowdrey and others never denied their testimony; but by falling away from the truth, their testimony became a thing of the dead past, just a memory and not a testimony reinforced by the Gift and power of the Holy Ghost. So every thing done, to be vital to the salvation of men, must be done according to and by direction and direct connected forces that come through live open channels or no blessing that is sufficient for salvation will result .

## Introduction

### OUR GREATEST AND MOST INTELLIGENT ENEMY.

The following pages are devoted, not to great accidents which cause many deaths, or events which end in wars, or the rise and fall of nations, but rather to the personal falicitude of individuals, both high and low. From the thrones of Kings on the one hand, to the average man in his struggle to find his place, the rightful place among his fellow man, and the pitfalls that ~~they~~ encounters on the highway of life: not of the highways to great achievement in business or other activities in life but along the way to the consecration and blessing that flows to all sanctified people from above.

"Blessed are all those who hunger <sup>and</sup> ~~ad~~ thirst after righteousness for they shall be filled." Filled with what? Not filled with hate, or filled with jealousy, or filled with lust, with what then will they be filled? The Hebrew scriptures do not tell with what they will be filled; ~~but~~ <sup>The</sup> ~~the book of mormon fills~~ this void to overflowing when it says, "Blessed are all they who hunger and thirst after righteousness for they shall be filled with the Holy Ghost". This is found in Christs surmon on the mount, <sup>and</sup> given to the Nephites on this continent. The Holy Ghost is the power which leads people into all truth, and shows them things to come." This is the greatest of all gifts. Now Satan, the father of all lies. He that has been working for more than six thousand years to destroy all truth, is the smart old snake, who has deceived the nations. Now that the Kingdom has been planted in the earth, he is going to inlist all his resourses in his efforts to destroy this precious plant, which <sup>is</sup> ~~has~~ so small that it could be easily distinguished, and rooted up, and destroyed, ~~so~~ because he cannot do his work here on earth without agents that will do his bidding, he cannot perform his work. In face, he needs agents who have joined the Co-op and have posed as righteous people. For instance, Satan

had a Judas among Christs twelve apostles, ~~and~~ he was so likeable, and appeared <sup>SD</sup> ~~such~~ a righteous <sup>a</sup> person, that no one of the Apostles even suspected him. When the savior said to his quorum of Apostles, "I have <sup>chosen</sup> ~~chosen~~ twelve of you and one of you is a devil." The leaders among the apostles didn't know which one of them it was going to be, for they had to ask him (the Lord), "who was the culoret." In this work, nearly every one of us have made decisions that have been inspired by this great father of lies to do things to destroy this work. This great father of lies, and abominations fooled even the Prophet Joseph Smith, who was required by the Lord to give such men as Wm. Law, ~~and~~ John ~~to~~ Bennet, and others of their crew to start falsehoods that caused the murder of Joseph Smith and his brother Hyrum Smith.

For this reason I am going to point out in this article places and footprints where I have witnessed Satans tracks and acts, among ~~us~~ where great damage has been done among us in the evil one's attempt to destroy this work, when some of us have done Satans bidding. Judas is said to have sold Christ for 30 pieces of silver because he thought Christ would call down legions of Angels to save himself from death on the cross. When Judas found out what his betrayal had done, he went out and hung himself after throwing the 30 pieces of silver at the feet of the chief priests who had paid him.

So I want all to know that each and every one of us will be judged by the things our actions have caused to other people, either good or bad, and what has happened to those as a result of these actions, either for good or for evil ~~and~~ we cannot escape from this judgement by denying the truth when we meet the great judge of us all.

## LOYALTY THE FOUNDATION OF TRUTH

In the plan of Salvation the progressive steps to the heights are plainly stated in Section 76 verses 51 to 53 inclusive. Concerning those who come forth in the resurrection of the Just: "These are they who ;

## FIRST:

Have received the testimony of Jesus, and believed in his name,

## SECOND:

Are baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given; that by keeping the commandments they might be washed and cleansed of all their sins, and

## THIRD:

That they might receive the Holy Spirit by the laying on of hands of him who is ordained and sealed unto this power:

## FOURTH:

And who overcomes by faith and <sup>are</sup> ~~are~~ sealed by the Holy Spirit of promise which the FATHER sheds upon all those who are JUST AND TRUE.

Why does it give justice and truth as a first requirement of these important endowments? Why is truth alone not sufficient ?

Just as there could be no color without eyes to see <sup>without</sup> ~~without~~ <sup>people</sup> ~~people~~ and <sup>with</sup> ~~without~~ <sup>sufficient to support</sup> ~~sufficient to support~~ it and maintain it. For instance, when this country was in the life and death struggle to obtain its liberty, There was a traitor who , if his plans had worked, would have lost to our father the chance to establish a free country in this land of America. This man told the truth to the enemy. He did not lie to them.

During the last war when this country was at war with Japan a certain young man who understood electronics was captured by the Japanese. They suspected that this young man held the secret of how to sink an enemy ship eight miles away, even if it be in the darkest night. They tortured him almost to death, but he still maintained his denials that he did not know any thing about the thing they needed. His loyalty no doubt saved the lives of thousands of our men. He did not tell the truth, but he was loyal unto death. Judas told the truth, but he was not loyal.

The freedom given us by the constitution is the greatest statement of political truth that has ever graced the earth, but it could not have been established or maintained without men and women who knew its value and prized it enough to fight and die to obtain and maintain it so any country, including our own, that lack enough loyal people that would guard this freedom, this Freedom will be lost.

Any person who loves freedom more than his own life and safety can prove it by guarding that freedom by placing his own life or his reputation on the altar of freedom. If this be true of our country, it is many times as true in establishing the Kingdom. Benedict Arnold thought that the English people would hail him as a hero because he tried to sell his country to England, but when Arnold moved to England there to make his home, they despised him as an arch traitor. The English people knew if he would betray America, his Country, he would sell them out if he had the opportunity, and was to his gain, whether to satisfy his revenge for his pent up wrongs or any other reason. The reason is important enough to betray any true principle.



## Loyalty

No man can claim to be loyal unless there is someone or some organization to be loyal to.

If I should hear a man, even in a conversation, in which his supervisors were being unjustly criticized or run down, even if he was not the main actor, but believes what untruth he hears without learning both sides of the controversy so that he could judge justly the truth; then I would in justice and truth, question that man's loyalty.

If a man cannot be loyal to the man over him, he cannot be loyal to God and further, such a man would make a poor supervisor or a poor boss because no man can earn loyalty for himself; only by being loyal to those who are placed over him. A loyal man will be grateful to the business who furnishes his livelihood, and to the men who have made the business a success.

He will be a man who will take good care of the machinery; keeping bolts and nuts tight. Learn how to replace break downs, looking for jobs that need to be done and maintained and that will speed the work. Learn every thing possible ~~and~~ about the job, ~~and~~ how and what <sup>needs</sup> to be done to make the enterprise a success, and <sup>about</sup> the lives of the people whose efforts caused it to succeed. Henry Ford once said that his success was due to the man who loaned him the money to finish his first car, that man trusting him, when no one else believed in him; he never could have finished that first car without this help. This case and Ford's appreciation of this man stamps Henry Ford as a top loyal man.

Dear Brother Richard and the rest of the family;

In talking to you the other day I learned there were some things that you told me about Bessie that were not true. I lived with Bessie for about six months during the summer of 1930, and I built a cement ditch on their farm. I worked on this morning and evening, while working in the daytime in Salt Lake. I was there when she died and saw her when she was laid out, and there was no sign of another baby. I knew the mid wife who attended her. She was a staunch member of the church. Her daughter married Charles Owen, as his third wife. The mother and father were very angry when their daughter had climbed out of her bedroom window, and run away from home, and almost demanded that Charles Owen take her as his wife: of course Charles might not have needed much coaxing, this part I did not know. I do not know whether he got Bessies consent for this because I never discussed this with her as she died soon after this, but I know, the mother and father of this girl, took Charles and their daughter to Brother Mc Kay and wanted him to take action against Charles, but Brother McKay told them to go home and let them alone.

Now regarding Charles wife Arlene; she died of spinal Meningitis. Mrs. Nora Grundvig was there, at the time, and told me all the details. The doctor from Lyman said he could not do anything for her and advised them to take her to Salt Lake, which they did.

Now, regarding the thing that caused the feelings between the twins:

I went to see Joseph Feelding Smith in his office, to get his side of this story. When I asked him about the statement that Bessie told Florence he had made in the temple, he at once became angry and said, "That woman is a dirty liar.". "No, Brother Smith," I said, " She might have been mistaken, but she is not a liar. She is my sister and I know that she would not lie. She is not that kind of a woman. However, afterward, I found a serman Joseph Fielding had preached and recorded in the na- 1921. 109

in which he said that the L. D. S. Church was the church Isiah referred to when he prophesied ~~that they would~~ "Transgress the laws, change the ordinances, and break the everlasting covenant".

Bessie did tell me that an old, Grey haired man in Centerville, performed the ceremony that united Charles and his second wife in marriage, and that a patriarch of the church by the name of Homer M. Brown gave her a blessing in which he told her ~~in this blessing~~ that the Lord was pleased with what she had done.

I went to see <sup>and talk to</sup> the aged gentleman in Centerville and talked to him. (Vesta was with me.) There was a patriarchal blessing hanging on the north wall of his living room which was signed by Joseph Smith, the Prophet, and his brother Hyrum, the Patriarch. The last six words in this blessing were, "and thou shalt hold the keys." After Brother Woolley died, I tried to get a copy of this blessing, and in my search I failed to get it, but I did get a copy of another blessing given to this same man by Joseph Smith's father, which said the same thing, ~~in other words which were~~. ("and thou shall be called the Lords anointed.") I still have this copy in my possession.

I afterward learned that this man, John W. Woolley, was a patriarch in the church until Heber J Grant came to the presidency, of the church in the year 1918. When we went to see him he told us he was 97 years old, we ate dinner with him, and they had soda biscuits, for dinner.

It was in the summer of 1927 when we visited Brother Woolley, which would date his birth back to 1830, the year the church was organized. Also he would be 14 years old when Joseph and Hyrum were killed in Carthage jail. Joseph Smith Senior died in 1840, so Brother Woolley would be ten years old at that time so he would have received this first blessing before that time.

Brother Woolley's father was with the first wagon train that came to Utah. Brigham Young was riding in his wagon when he first saw

Salt Lake Valley, and said, "This is the place." This man was in almost daily contact with Brigham Young, and President John Taylor, <sup>he</sup> ~~and~~ was a trusted associate of them. He was Bishop of the 13 wards in Salt Lake City for a number of years.

I ask Brother Woolley, pointing to the blessing hanging on the wall and reading the last six words, "And Thou shall hold the keys." "Brother Woolley, will you please explain the meaning of these words" ? He said, "Well I can tell you a story and you can get the meaning from the story I am about to tell you. " Two weeks ago today , Hyrum G Smith sat in that chair" (pointing to a chair in the South East Corner of the room.) "I had sent for him. I said to Hyrum, Your Grand father, John Smith ( who was the presiding patriarch of the church) conferred the keys to the patriarchal order upon my head before he died." When he did this he told me that I was to hold them in trust until one of his sons or grandsons was qualified to hold them. I also told him that he was a grandson of John Smith the son of Hyrum Smith and that because of this fact I was ready to give these keys to him if he would become qualified to hold them." "Hyrum , the present Patriarch to the Church," asked <sup>Woolley</sup> ~~me~~ what he would have to do to qualify. I said to him that he would have to take a second wife. "Hyrum G. , said to me, "Well Brother Woolley I don't think I can do that. ",,... "Well, Hyrum", I said to him; I will have to follow my instructions , so I will just give you three weeks in which to qualify. As you know , I am 97 years old and am not going to be on the earth very long so I will have to act quick so as not to fail so if you are not back here in three weeks and prove to me that you have met the requirements I will have to find some one else to hold them in trust untill one of the rightful heirs do qualify."

(In about 1930)

Clyde Gustafson had just returned from a mission in Sweeden and was going to marry my eldest daughter Orlean. I was working in Salt

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Lake at the time and I dreamed one night that the bishop of the Idaho Falls First Ward had come to Clyde and advised him to take the girl and get her away from what he called the mess that was in our home. I was shown in this dream that when they did this that when Orlean found out what she had done, she would leave him (Clyde) and try to come home to her parents but that this would wreck her life.

I got on the train and went to Idaho Falls and talked to Clyde for 5 hours, then went back to my job in Salt Lake and do to another dream, I went back a second time and found out that he could understand the things that I had told him, except for the Authority of the Priesthood which he thought the church still had. This time I told him this story from Brother Wooley and he said, "Now I can find out whether you are lying to me or not. I am going down and talk to the Patriarch of the church and find out if you are telling me the truth or not." I said, "That's fine, I don't want to believe a lie either, so the sooner you go to Salt Lake and find this most of all important things out, the better it will suit me."

He went to Salt Lake and to his (the patriarch's) office and he said to him, "Brother Smith, you are the presiding Patriarch of the church, are you not?" "Yes I am," the man said. "How did you get to be patriarch of the church?" "I will show you." and he went to his safe and brought out a certificate of ordination, signed by the President of the church and handed it to Clyde and said, "Read this, this should be good enough for you." Clyde said; "But Brother Smith, this is irregular, this office goes from father to son. The President of the church had no right to ordain you." And he read from the Doctrine and Covenants, that this was the case. There was one of the Patriarchs sons sitting there at the time and he said. "This man is right, father, the President of the church did not have any right to ordain you."

Clyde came back to Idaho Falls and told me this story and said, "I could tell from my visit that you were right. Those people did not

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of Patriarch went from father to son until I showed them from the Doctrine and Covenants."

Before you can get the full meaning of this I will have to tell you of some of the things that led up to this happening.

Before President John Taylor died in the year of 1887 he sent an urgent message to his second counselor , Joseph F. Smith, who was at that time on a mission in the Hawian Islands. He went on this mission to get away from the enemies of the church who had posted a reward for President Taylor of \$1,000 for any one who would turn him in dead or alive. At this time, the President of the church was hiding in the home in Keysville of a man by the name of Reach. The President sent a man to Hawaie by the name of W. W. Cluff, who was at that time , the president of the Summit Stake with Headquarters at Coalville, Utah, with a message to bring Counciler Smith home to receive instructions that President Taylor had to give him before he died. The reason he sent a messenger instead of a letter was because they were afraid a letter might be intersepted by their enemies, which might lead them to the Presidents hiding place.

This important message that President Taylor had to give Joseph F. was as follows: "Joseph, you will yet be president of the Church. The keys to the Presidency, I have conferred on Wilford Woodruff and they will come to you from your predeccessor. It is very important that you see to it that you do not conferr these keys on any one, but that you take them with you when you leave this life. The keys to the Kingdom , I have already conferred upon the head of John W. Woolley here. The Keys to the Patriarchal order, or the keys to the priesthood, are in the hands of Patriarch John Smith. You will note from the above, that Brother Woolley told me that John Smith conferred these keysean of Woolley before he died and Woolley offered them to Hyrum G. Smith two weeks before I visited him in 1927.



when I heard this story I searched through church history to try and find something that would confirm or disprove it and I found what I was looking for in a book called Church Cronology by Andrew Jensen Church Historian.

I also found the record of father's call to be a councilor to Brother Baster, when the Woodruff stake was organized . This information first came to me from men who were at the bedside of President Taylor when this charge was given to Joseph F. Smith. They were honest men so I know the information in this same book was correct.

The keys to the dispensation were given to the Prophet Joseph Smith on April 3, 1836.. Doctrine and Covenants, Sec 110 Verse 16. Also that Hyrum Smith was given the office of Priesthood and Patriarch and it was appoiated unto him by his father, "By blessing and by right. " D. @ C. Section 124 verse 91.

The instructions by John Smith to John W. Woolley, which he gave to Brother Woolley as told me by Brother Woolley in 1927 in the Presence of my wife confirms this order of the Priesthood as to be given from Father to Son. The next step which I am going to mention is the fact that the patriarchal Office or the Office of the Head patriarch also presides over the priesthood of the church. The church could not have been organized untill after the Priesthood was restored which it was in the year 1829 because the priesthood presides over the church and was the power the Lord restored by Peter James and John for that purpose.

It appears that Joseph Smith was not permitted to receive the keys to the dispensation untill after he had proved himself because they were not given to him until after he had proved himself, in the year 1836 or six years after the church was organized. They were given to him to hold both in this life and also in the life to come. So he still holds them in which event every official act in the church would have to be done under his authority until that authority was

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revoked because he would be held responsible for these acts as long as God permitted that authority to remain on the earth: this then shows the importance of the act of John Tayler in sending for a future president of the church to give him these instructions which I have mentioned above.

So this account which was given to me by the man who took part in them and lived through them and received two blessings from the men who held these keys, regarding: The revelation of 1886 which was given to President John Tayler, together with the meeting that was held in the month of September of that year.

There were still four men living in the year 1927 who attended that meeting and I talked to all four of these men and in fact found that the that the statement put out was in error on one point. The statement said that a man by the name of George Earl was at this meeting. I went to see Earl at his home in Centerville Utah and asked him the part he played in this ~~Happening~~. He took me in the other room and left his wife in the kitchen.

When his wife heard the questions I was asking him, she became quite disturbed and told him not to answer any of these questions; this proved that his wife had been influenced by the public opinion that had been ingendered against the Woolleys by the people of the church. I said, "Were you acquainted with the Woolley people in the year 1886?" "Yes, I was," he answered. "What were you doing during the summer of 1886?" "Yes, I was," he answered. ~~"What were you doing during the summer of 1886?"~~ "I was working on the farm for John W. Woolley? Did you attend a meeting held in that home in September of that year?" I mean the Year of 1886?" No, I did not?" "Did you know of a meeting that was held there at that time?" "Yes, I did." "Why did you not attend this meeting?" "Because I was doing the Chores on the place and did not have time to attend any meetings." "But you knew there was a meeting held?" "Yes". "Was a revelation given to Presi-

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dent John Taylor at that time?" "Well , I heard that a revelation was given, but I did not see it and never read it!" "Did you ask to read it?" "No; I did not." This , makes the story more authentic than if he had attended the meeting because it stands to reason that if all the people that lived in the house were in a meeting that lasted eight hours then some one would have to be doing the chores about the farm.

Lorin C. Woolley, a son of John Woolley told me that he attended this meeting and told me the story of what happened there. When I heard this story, I told him I considered that story the most important thing that happened in the Church since the days of Joseph Smith, and I asked why the narrative of those events had not been recorded. I told him that he and two or three other old men were all that were left on the earth. Now, if you all pass away without leaving this history here with us it would be an irreparable loss to mankind. I asked him if he would not write the story for me so I could preserve it for future generations. He said, "No, I will not write it down but if you will write it as you remember it then I will correct any errors that I might find and then you will have it. This, I did and then a few months after a group of men met in Joseph Mussers office and had Brother Woolley tell the story while a stenographer recorded it and five type written copies were made with instructions that they be loaned out to trusted friends with the promise that they would be returned the same day.

I tried to get one of these copies to read as soon as I learned they were made; but I was unable to have the opportunity to see them. The reason that I was refused was because I had already published the Laman Manasses Book and they could see from reading it that I did not approve of some of the wicked things that they were doing.

One Morning an old Holland Brother by the Name of Wm. Baldee, came to my home in Idaho Falls and handed me one of these copies. I

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asked him if it would be O. K. for me to obtain a copy and he said that He had promised to get this copy back by eleven O'clock that night but that I could have a copy made, which I did. I sent this Copy to a friend in Salt Lake and asked him to have 1,000 copies printed which he did and a phamphlet came off the press which was entitled "An event of Underground days. " I have a few copies of this prized phamphlet left.

Going back to the Revelation of 1886, I went to see Nellie Tayler, one of the wives of Apostle John W. Tayler and among other questions, I asked her what she knew about the revelation of 1886 and she told me the story that had happened, two or three years before this interview.

One of the Authorities of the Church came to her home with the original copy of this Revelation written in President Taylers own hand writing. She said this man told her that they had decided to put out a statement that they had searched the Archives of the Church and no such revelation could be found among the Church records. This statement was made in conference after which the same man called for the copy and said he was going to put it in a safety deposit box in zions Savings Bank.

A friend of mine told me he had been successful in obtaining a photo-static copy of the original written in President John Tayler's own hand writing.

I did not consider this important however because there is such a large store of evidence available to the sincere searcher that it leaves no doubt about them being true revelations from God. "

When I first found out about these four revelations that the church authorities had suppressed and hidden away I asked my father about them. I asked if he happened to know anything regarding any of them and he took a leather case out of his pocket. His inside

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this purpose. Before he stated the purpose of the meeting he asked me if I had any thing to say. I told him that I would like to ask him some questions and , so as not to embarrass him before the Quorum, "I requested that our interview be in private."; So we retired back to the choir seats. I asked him these questions;

Brother Roberts, you are the assistant historian of the church, but I know that you know more about church history than any other living man. Are the four Revelations namely the revelation of 1880 and 1889 given to Wilford Woodruff and the two revelations given to President John Taylor, these of the years 1882 and 1886? Are these revelations Authentic and did they come from the Lord Jesus Christ as claimed?" "Yes, they are authentic and they did come from the Lord." he said.

Then if what you say is true , then I would like to know why they were not published and given to the people of the church? They have been very unwisely published." he said.

At that time I had published three editions of these revelations after arranging them with numbered verses with heading and explanations of their contents. I afterwards was rewarded in part by that scholarly man Francis M. Darter, copying my headings and verse numbers, punctuations and all the way I had placed them.

During that time some friends and myself put about one thousand copies of these four revelations on the Church literature tables that were outside the buildings on the Temple grounds to help the conference visitors and make it handy for them to pick up what pamphlets they might want to take home with them. These thousand copies were snapped up in no time.

I notice after this, that the literature tables were dispensed with.

So feeling that he, Brother Roberts, had hit me by saying that the giving these copies to the people of the church was unwise I asked,

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"Do I get you right Brother Roberts by thinking I heard you say that it was unwise to give these revelations to the people of the Church "Yes," he emphasized , I said "Unwise". I assume you know Brother Roberts that the Revelation of 1882 starts out with he words, "To the people of my church" Don't you see Brother Roberts that your statement accuses the Lord Jesus Christ of being unwise;

"Do you not realize that what you have said is just the same as saying, Now Lord, why did you not consult us before you sent this revelation of 1882 down here to us. We are down here on the ground floor and we know more about what the people need than you do ".

"Now Brother Roberts, I honored you when I read about youre going down to the Southern States and chancing your life to bring the bodies of those two marters, Gibles and Berry, home."

"I honored you when I read the account of your standing up on the floor of the U. S. Senate and putting your future aspirations in politics on the alter by defending the principles of the Gospel before the whole nation and the world, but I can not honor you in what you are doing now. "

"This is all, Brother Roberts, lets get along with our job." He proceeded by putting a motion before the quorum. One man did not raise his hand, Brother Roberts, pointing his finger, said, "What's the matter with you, do you want to be out of harmony too?" The man raised his hand half way. "Get it up there, way up"/ The hand went up. "The vote against this man is unanimous." he said, then he stood up on a chair and raised both hands to the square and asked the Lord to approve what he had done.

My wife was sitting in the audience watching this prodeedure and this seemed to be the first time that she began to suspiccion that there was something seriously wrong with the church. But this narative would not be complete without the rest of the story and the importance of this last part must have ment something to the Lord because He seemed to have arranged to have one of my friends in the Presidents office when B. H. Robertss made his report. One of the Barlow brothers was in the Presidents office at the time. I think it was Edmond Barlow and he heard B. H. Roberts say, "That man Kingston was right in every- he said, but I couldn't shun him up. "

Then soon after another friend Jesse B. Stone met B. H. Robertss in the Hotel Utah and he said to Jesse, "Well, Jesse, How are you doing?" "Not very good. Paying rent and keeping a family on W. P. A. wages makes it hard to make ends meet. I wonder some times what's going to become of us."

"You are fortunate, Jesse, You haven't yet surrendered your liberty". "No Brother Robertss, Thank God I haven't had to do that." "But couldn't you make a stand?" "No, Jesse, I'm too old. If I should loose my job, I don't know what would become of me."

I was happy to learn that soon after this that great stalwart and tireless worker who wrote more history for the church than any other man, was given relief, and went to a place, where he might be able , to regain his liberty. His master, no doubt, heard his conversation with Brother Stone and took him home and away from the controvercy that had raged so long among the heads of the church, fulfilling the prophecy in the 101 section of the Doctrine and Covenants which says, "And they were at variance with one another and harkened not to the commandments of the Lord" It appears that from the above that at least , B. H. Roberts was on the right side of this age long controvercy, and thank God there were others that although shamed with spiritual fetters , knew what was going on, but like B. H. were

unable to throw off their chains for fear it might destroy the good and true and beautiful that was still in the church.

The writer spent a number of years searching out church history both from church records and from reliable honest men who had lived through these trying times and pieced these stories together until events that are closely associated with these four suppressed revelations mentioned above than any other living man. One of the last statements pronounced of the revelation of 1882 is a letter written by Heber J. Grant to his cousin Anthony W. Ivans which can be found in the November number of the Improvement Era of the year 1938.

A<sup>d</sup> I have told you above that a circular letter was sent to all presidents of Stakes with the copy of the revelation of 1882 which instructed all stake Presidents of Stakes to either obey the Law given in the 132 section of the Doctrine and Covenants or resign their positions.

This following Quotation from the revelation of 1882 confirms the above;

"Thus saith the Lord, to the twelve and to the priesthood and people of my church. ---You may appoint Seymour B. Young to fill the vacancy in the Presiding quorum of Seventies, if he will conform to my Law. For it is not meet that men who will not abide my law shall preside over my Priesthood."

This instruction was followed in the church especially among the quorum of twelve apostles for many years and may have been continued until recent dates. No apostle that was recommended for this office could receive his ordination untill he proved to his superiors that he had taken a second wife.

A quite amusing story was told of a man who had been recommended and to dodge the issue he adopted a questionable strategy.

Being a teacher in a school, he interviewed a certain couple, students in his classes, who were engaged to be married and arranged

with the bride to go with him to his superiors and pretend to be the teachers wife. Then the couple were free to get married and go their way.

This must have weighed heavily upon the new apostles conscience since afterwards it was claimed that he induced another young single woman to join him in the real thing.

One strange thing was the fact that these men (the apostles) recognized the Aged Patriarch John Woolley as the man who held the keys and went to him and to his son after the old man died to obtain these blessings. Even the Present head of the church is said to have gone to these people for like favors.

Lorin C. Woolley told a friend of mine that Heber J. Grant married one of Lorin's nieces, Lorin himself performing the ceremony. Lorin also told of a time when President Joseph F. Smith sent him to Teton Basin in Idaho and told him if he could find people there who could keep their mouths shut and if they believed in plural marriage to help them to fulfill their desires. But, Grant did another thing to foul the people of the church. He cut the old gentleman and his son off the church, so he could say that the church was not solemnizing any of these marriages and he even went so far as to say in one of his sermons in conference that all those who were living in this principle were living in adultery, while he himself was one of the main offenders.

Now we come to the real thing and this information came from a man second hand who received it from Brigham Young. This man showed me the image of a potatoe vine that was cut in the stone at the Temple. On this vine were eleven potatoes. Brigham Young is said to have told this man Woolley, that these potatoes represent the twelve apostles of the church. That in every quorum of apostles there had to be at least one Devil.

Of course it would appear that this is true, because Christ said,

to his apostles in Jerusalem, "I have chosen 12 of you and one of you is a devil." This may not mean that there could not be more than one and if this is so then that one would do his best to take over the church and turn it over to his master, the devil. In this he would enlist the help of other members of the quorum.

With this we come to the heart of the great controversy where it says, "They were at variance with one another", and the bone of contention was that they did not need to build the tower: in other words; they did not need continuous revelation. I am going to follow this through in detail as to the steps that were taken to bring this about. First: I want to call the readers attention to the thing that caused the martyrdom of the prophet Joseph Smith. I have a Photostatic copy of the Nauvoo Expositor that was put out by William Law and associates. This William Law was once a second counsellor to President Joseph Smith the Prophet. He held this position for about three years. If ever a man in the church was a devil, he was one. Now I am going to give you some of his words to see if you can detect anything wrong with them. These following words by a man who had called a meeting in which he and others put all in the meeting in which he and others put all in the meeting under oath, except two boys, to help bring about the murder of Joseph Smith.

Nauvoo Expositor-"Preamble:"

"It is with the greatest solicitude for the salvation of the human family, and our own souls, that we have this day assembled. Vain, would we have slumbered, and "Like the dove that covers and conceals the arrow that is preying upon its vitals" for the sake of avoiding the furious and turbulent storm of persecution which will gather, soon to burst upon our heads, have covered and concealed that which for a season, has been breeding among the ruins of our peace: but we rely upon the arm of Jehevah, the supreme arbiter of the world, to whom we this day, and upon this occasion, appeal for the recti-

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tude of our intentions." Now the heart of their complaint is put forth in an affidavit or rather two affidavits , one signed by Wm. Law and the other by his wife, Jane Law. I'll copy the one by the woman because they both contain the same information that is the seat and cause of all the trouble that this paper stirred up and which caused the Death of Joseph and Hyrum Smith. "I certify that I read the revelation referred to in the above affidavit of my husband, it sustained in strong terms the doctrine of more wives than one at a time, in this world, and the next; It authorized some to have to the number of ten, and set forth that those women who would not allow their husbands to have more wives than one should be under condemnation."

Now let us consider these few words of lengthy preamble. I want to expose to you in these few words the Devils tactics:

The first sentence announces concern over the salvation of the human Family, then before he gets through the first paragraph, he prophesies a great storm of persecution and yet he is the one who is laying the plans and planting the fuse to bring about this persecution which takes only 20 days to bring about the death of the two men accused in the affidavits of himself and wife and we, afterward, find that they had vefore hand planned and arranged the death of these two men in a secret meeting and now, these planned murderer's pose as preachers of righteousness.

Now we proceed with our hidden history of the church. The stage is set for the final chapter of the church. The stage is set for

When Joseph F. Smith came to the presidency of the Church, Francis M Lyman was then almost to become the president of the twelve. Apostle Joseph F. Smith had been a counselor to: First, to President John Taylor, second to President Wilford Woodruff, third to President Lorenzo Snow, but he was ordained an apostle 14 years before Lyman. Foseph F. Smith had not been a member of the quorum of twelve , but he claimed that Lyman had held the place that was his but could not



on that Jury and when he saw what they were going to do he said, "Now Gentlemen, I can see that you are about to send this innocent man for a long stretch in prison. If you do that I will tell you what I am going to do. I will swear out complaints against everyone of you because I have the Goods on each and every one in this room. One of the men there asked this new man, whose name was anderson, if he would remain in the room until they had a chance and showed me a letter signed by the President Joseph F. Smith asking for his resignation from the Quorum of 12. When I found this out I went to see Nellie Taylor, the wife of John W. Taylor, who was then one of the apostles and I asked her how her husband lost his apostleship. -v- "John showed me a letter that was signed by the president (Joseph F. Smith) asking for his resignation from the quorum of the Twelve.

I said to him after I had read the letter. "You're not going to put your head in that noose are you, Johnnie?" "What else can I do?" This letter is from my file leader, the President of the Church." So John handed his resignation in to the quorum and they met and accepted it. A few days later John met Joseph F. On the street and he said. "Why did you do it Johnnie"? John took the letter out of his pocket that Lyman had forged and mailed it to him and handed it to the President. When he had read it, he said, "I did not send you this letter Johnnie, this is the first time I ever saw it." So

Some time after this John met Lyman on the street and Lyman asked how it felt to be out of the quorum and John answered: "I feel fine, I didn't want to be associated any longer with a bunch of Cowards." Lyman at once called the twelve together and had John Cut off the Church."

One more time that John and Lyman met, a few months before John died of cancer. John met lyman and said "Francis, I am not going to be here on earth much longer and when I go, I'm going to send for you to come and stand before the Great Judge and account for the things you have done to me." Lyman only lived about two months after John

occupy it because he was not permitted to hold the two offices of apostle and councilor at the same time: That Lyman was merely holding this office in trust untill he would be free to hold it which was open to him for the first time. Lyman claimed the office of President because he said it was the order and policy of the church that the President of the twelve had always been selected as president of the church. Brigham Young Jr. was then president of the twelve, but could not act because of a serious illness and died soon after.

These two views were put before the council of the 12. Joseph F. Smith had no vote because he did not belong to the quorum.. So there were six votes cast for Lyman and six for Smith. This made a deadlock, of which it seemed impossible to settle.

So Lyman pulled a fast one which made Lyman, president of the church, behind the scenes and Smith, President of the Church in name only. He (Lyman) said, "I will break the deadlock by changing my vote. I will vote for you on one condition, if you will make me a certain promise. If you will promise me that when you become President of the Church that you will do nothing or make no decisions but those things that are a majority decision of the quorum of the twelve. This story shows that Lyman had five of the quorum on his side at that time ; one more would have made him President of the church in name also and he schemed to bring this about. I do not know how he went about this scheme to become President, but it was believed he was responsible for pulling the wires to start the Smoot Investigation. He thought, perhaps by doing this, the congress of the United States would convict Joseph F. of Polygamy which would send him to jail and this might make Lyman President of the church: however, this plan almost succeeded

A Grand Jury called, Joseph F. before them and after this Jury had bet to make their decision they had about decided to give Joseph a long stretch in prison. There was a new comer from Cincinnati , Ohio

passed away.

Lyman became the self appointed Church persecutor of the saints and after he died, the Church appointed others to take his place. These men were Lyman, Anthony W Ivans, James E Talmage, Melvin J Ballard and Mark E Peterson. Lyman, being the man that seemed to set the plan for the others that followed in their turn.

I am going to tell of a happening that came under my observation. Lyman played the leading role, Two men in ~~the~~ in which the Big Horn Basin that I knew very well were advised by the authorities of the church, to take second wives. One of these men was Byron Sessions, President of the Bighorn Stake. Sessions married a woman by whom he had two children. One time Lyman came to conference in Bighorn. I found out afterwards that he had come because of a letter he had received from a man by the name of Perry. Lyman stayed in the Sessions home over night and he asked sessions that night if he had taken a second wife and Sessions told him, no he had not. During the night ~~if he had taken a second wife and Sessions~~ ~~talk him~~ wondered if he had done right by lying to the President of the twelve so the next morning he asked Lyman if Joseph F. Smith had told him to ask him (Sessions) that question. Lyman said, "Yes, he did". Then Sessions told him that he had married another woman.

Dring the morning Session of conference Lyman handed a note to Sessions which read. "Brother Sessions, who do you want to succeed you as President of this Stake. He then and there released Sessions and put the other man in. Then he asked Sessions where this other woman lived and he went to her home and told her she was living in adultery and to leave Sessions and go back home to her parents as quick as she could. She left Sessions and went home and Sessions soon died a broken man. So what could he figure out of a church where had told him to do one thing and the president the President of the twelve Apostles ~~to do the opposite~~

to do the opposite.

It might not have been so bad on him had he known the facts as I found them out later and have explained them to you in this letter. Even recent cases that I could mention that involved dear friends, prove that the quorum of the twelve have even reversed the decisions of the Presidency

It is very evident that the quorum of the twelve have acted as the supreme court of the church or the body of power that has reversed the decisions of the first presidency on numerous occasions.

One recent case that stands out as a sore thumb which not only involved the church but the Fundamentalists also in a sorry mess which brands both organizations accessories in crimes from which the Catholic Church would disavow and Catholic people would hang their heads in shame had they allowed themselves to be duped by these kind of actors.

A man by the name of Pratt had a wife and family of six children. A young man by the name of Bonkhe made love to Mrs Pratt while her husband was away from home and broke up his home by alienating Mrs. Pratts affections. After Bonkhe had done this he went to other homes to practice his vile love debauches on other mens wives and during this time he posed as a saint and even was placed as President of the Young Mens Mutual association in one of the Wards in Salt Lake City.

As a result, Mrs Pratt having lost her esteem and affection for her husband used her charms on another young man by the name of Richard Kimball and after an unlawful affair with Kimball, <sup>Agnes Pratt</sup> wrote a letter to Mr. Pratt, telling him she wanted a divorce and consent to marry Kimball; saying that Richard and she wished to remain in the Co-op provided the co-op would approve this divorce and remarriage. If they refused approval they were determined to leave the Co-op and get married regardless.

When the Co-op refused to approve this Adulterous mess, Mrs Pratt wrote a letter to the President of the L. D. S. Church telling them that Kimball had rescued her from an apostate organization asking them to cancel her Temple Marriage with Pratt and Permit them (her and Kimball) to be married in the temple.

The president of the church called Pratt in and showed him his wifes letter and Pratt's secretary handed the Presidents letter he had received from his wife a short time before. The Presidents secretary examined the two contradictory letters and said " These people are going to find out that they can't make monkies out of the heads of this church: so the church started action to cut Mrs. Pratt and Kimball off the church for adultery. Kimball and Mr. Pratt , to avoid the damaging publicity, wrote another letter to the heads of the church asking them to remove their names from the church recofds. The day this letter reached the Presidents office , apostle Spencer W. Kimball walked into President George Albert Smiths Office and Joseph Anderson, the Presidents secretary handed Richard Kimball's letter of resignation to him and asked if this other Kimball could happen to be one of the apostles relatives. He asked for the letter and when he got home he called Richard Kimball over the phone and told him to come up and see him without delay. He told Richard that anderson was a bright guy all right , but that he was going to show him that he was not running the show; for Richard to go home and tend to his business and to see to it that he was careful not to write any more letters. and he continued, and remember that I haven't seen this letter and that the President's secretary hasn't seen it either.

As a result of this: an innocent man , who had suffered by having his family broken up had the sealing that joined him to his first wife, cancelled by the church and was informed that his former wife and Kimball had received a temple marriage. In the mean time while

this was going on, Mrs Pratt and Kimball had induced Pratts oldest daughter to enter into polygamy as Kimballs second wife and tried to persuade Pratts two younger daughters to enter this unholy relation, also with Kimball

Further: before the divorce which Mrs Pratt had filed against her husband became final, she and Kimball had enlisted the aid of

Bert Barlow to arrange a polygamous marriage by the Fundamentalist group to solominize the marriages between Kimball, and Pratt's wife and daughter. Pratt's wife had two daughters by Kimball and Pratts wife had two daughters by Kimball and Pratt's daughter now has five children by the same man who helped break up Pratt's home.

This Mess involved both the church and the polygamous group in this affair; was this a case of Adultry?

From Doctrine and Covenants : Sec. 132 verse 41 and 42, "And as he have asked concerning Adultry, Verily, verily, I say unto you, if a man receiveth a wife in the new and everlasting covenant, and If she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed, and if she be not in the new and everlasting covenant, and she be with another man, she has committed adultery. This leaves no question in this case that it was adultery at it's worst: either way you might view the sodden mess.

Is it any wonder that the Prophet Isaiah prophesied of these days: "All tables were full of vomit and there was no place clean."

I cite this case that came under my direct observation to show that the plan that was put into operation by Francis m. Lyman's trickery in the year of 1901, sixty years ago is still the rule of the church. In the above case the apostles again reversed the decision of the President of the church and thereby gave the gree light to adulterous and home braking practices and to polygamy at it's worst.



Now in closing I am going to go back to Bighorn Basin where father had a part for the church. Uncle John Simmon's went to Bighorn Basin and started a merchandicing store. And under the direction of Joseph F. Smith or at least under his approval he married Byron Session's daughter Bertha as his second wife. Now Bertha Sessions was about my age, perhaps two or three years younger. When Sessions was in the Woodruff Stake Presidency he used to come to Evanston and try to get me to come and see Bertha. Now John~~s~~ Simmons died this year at the age of 97. The notice in the Deseret News states that he married Bertha Sessions in the Salt Lake Temple. This marriage could not have taken place much before the year of 1905 at which time Bertha Sessions would only have been about 16 years of age, so they were, according to this, performing plural marriages in the Salt Lake Temple many years after the manifesto, of 1890.

This letter would not be complete without some reference to the manifesto. Had the church as a whole been let in on the secret negotiations, No reasonable man who had heard of them would fall for these false statements, put out by the church and taken for the truth by the people.

Meetings and discussions regarding the issuance of a manifesto had been going on for three or more years. Senator Frank J Cannon had gone to Grover Cleveland, president of the United States and promised to get the idea of a manifesto over to the presidency of the Church. His father Geo. J Cannon had a 25000.00 fine facing him that would be cancelled providing a manifesto could be signed. The reader can get the whole story in a Book called the Prophet of Utah by Frank J. Cannon. From all the facts that happened both in and outside the church it is very plain that the Manifesto was a sell out to the evil forces in the Government both in Utah and Washington D.C. In this regard, Government agents were sent to the Navaho Indians in Arizona, the same year the Manifesto was signed. They told the Indians

that it was unlawful for them to have more than one wife and that that they would have to stop the practice. The chief asked for three days in which time he would ~~have-t-~~ be able to send runners out and get the decisions of the people. When he met with the agents of the Government , the chief said: "My people say,"Before they will give up that principle they will all have their blood spilled on yonder Sand Hill. The Government decided they didn't want to kill the Indians, so they dropped the decision against them; as a result of this the Navaho tribe have increased in numbers that are impressioned of the Church which proves that they still hold the power to decide ~~by~~ the policy of the Church.

Your Big Brother,

Used to be, I mean-

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C. W. Kingston

Brother Charles F. Zitting worked for me on my farm in Idaho. His father, August Zitting was a number one critic of religion. His father made fun of me because I and my family went to church, nine miles away, every Sunday.

In the year of 1926, on the 8th day of August, I was promoted to the position of car formen for the Union Pacific Railroad. I had two days off each month and a two week vacation, with pay, a year. I got this promotion just a year to the day that I went to work for the railroad as a car repair man. I received \$4.00 per day and a yearly pass which entitled me to travel by Union Pacific trains any place in the United States and even in Hawaii.

Because of the miraculous manner in which this job came to me I knew that it was not something that happened by chance; but that it was in the plan of the Lord, and a blessing from the Lord, that I should ~~I should~~ have this. Therefore, I decided to spend the two days I had off each month, working for the Lord. Most of this time off from work I spent going to the temple.

At this time, my brother in law was living in Salt Lake and so I visited with him and did odd jobs for him when my time wasn't occupied in the temple or something of that nature. Through contacts here I became acquainted with a group called the Mussers or the Woolley group.

Brother Charles F. Zitting was the sixth member of a quorum of seven within this Musser or Woolley group. He took the place of Patriarch John W. Woolley, who died at the age of 97 years in the

year of 1927. I became acquainted with all the members of this group including the aged patriarch, John W. Woolley before he died.

I visited Brother Zitting every time I came to Salt Lake. He trusted me with a Key to his office so that if I needed to, I could sleep on a couch in his office. This office was heated with steam heat and so was a comfortable place for me to go to, should I come to Salt Lake in the middle of the night. This way, I would not have to disturb anyone's sleep.

Brother Zitting taught me many things of the Gospel, even the fulness of the Gospel. He taught me the importance of the fulness of the Gospel, even to the fact that no Apostle could hold an office in the church unless he could prove to the heads of the Church that he had embraced the principles of Celestial or Plural Marriage as explained in the 132 section of the Doctrine and Covenants.

I spent two years visiting Brother Zitting every month; after which I did not go to see him any more. I met him on the street one day and he said to me, "Brother Kingston, why don't you come to see me any more?" I answered him saying, "I don't come to see you any more because I have a light of my own; therefore, I do not need to come to see you."

Through the understanding that I received of the Gospel I knew I was faced with the decision of whether or not I should join this Woolley or Musser group (that it was afterward called.)

I went to the Lord, in prayer, one night when I was in Salt Lake and desired of Him that He should make it known unto me what I should do regarding this. That night I received

three different dreams which enabled me to make the right decision.

In the first dream, I was standing on the bank of a wide river. This river, which was about one hundred feet wide and about forty feet deep, was the clearest river of water I had ever seen. This river was flowing south and near the center of it was a large ship. As this ship passed me and was about to go around a bend in the river and out of sight a voice said unto me, " That is your ship !you belong on that ship; at this, I felt panic for I thought I had lost out through my ignorance. I frantically waved my right arm, hoping to signal the ship to come back for me. To my great joy and surprise, the ship turned and came back. It stopped about Fifty feet from the bank in the middle of the river. Not knowing whether or not I would have to swim for the ship, I stepped off the bank of the river. I discovered I could walk on the water and I walked that Fifty feet to the ship without my shoes even getting wet; There was a stairway on the side of the ship which enabled me to climb up on to the deck. Upon my arrival on the ship it turned around and once more continued down the river. As I stood against the railing on the stairway side of the ship I noticed willows on the opposite side from where I had been when I first saw the ship. Among these willows were fishing poles that were stuck in the mud. There were lines coming from these poles with hooks at the end of these lines, and there were fish upon the hooks. As I looked into this clear water I saw some of the most beautiful trout I had ever beheld, but upon the hooks on these lines fastened to the fishing poles I saw a strange sight. I saw fish in every stage of decomposition; I saw some hooks where only head, bones and gills remained. Some of the fish that had just recently been caught

were still alive; but there was not even one person attending these lines. It was shown to me that these beautiful fish represented woman. Different men had married some of these women and failed to support them and had caused them to die spiritually, which was a displeasing condition to the Lord. It was also shown to me that my ability to walk on the water to the ship, of which the voice said was my ship, was a prophecy of the Lord showing that I would be blessed with his power to help in creating a condition and a place whereby people would be able to support themselves and their children that the prophecy of Isaiah could be fulfilled where-in seven women would go to one man and say "We will eat our own bread and wear our own clothing; Let us be called by thy name to take away our reproach."

The second dream was still more important. I dreamed that I went into a house and I saw a woman that looked like my sister Bessie although I knew that she was not my sister. I inquired of her what her name was and she told me that she was Charles F. Zittings's wife. I told her that I thought I knew all of Charles F. Zittings family but that I did not know her. She informed me that she had just recently married Charles Zitting and that he had bought her this house. I asked her if I could use her bathroom and upon entering this room I discovered that <sup>(the bath tub)</sup> ~~it~~ was covered on the inside with an inch or two of human waste. The dream changed and it seemed I had the bath tub on the south side of the creek up little cottonwood canyon. This was across the creek from Charles Zitting's house. I had wooden paddles or something with which to scrape and loosen the corruption from inside the tub. When I had scraped it clean enough, I tipped the tub over and let the



water run into the creek. After doing this I criticized myself severely for being so careless because I knew the people living down this creek would have to drink that water. There was not anything I could do to make that right, so I took a blanket and dipped water out of the Creek to rinse out the tub and I could see that the water in the creek was more polluted than the water I had emptied out of the tub.

#### The Third Dream:

I and my wife went to see Brother LOrin Woolley. I told Brother Wooley that I wanted him to go with me to see Brother Charles Zitting and tell Brother Zitting what he should do to repent of what he was doing wrong. I dreamed brother Wooley got his one horse buggy. My wife and I got into this buggy with him and we went to a place where we could see Brother Zittings house which was up on the hill. Brother Wooley said to me, " I have been thinking this thing over about Brother Zitting and I have decided that Brother Zitting is not doing anything wrong: So I will get off here and let you and your wife drive the rest of the way up to Brother Zittings house. I will remain here until you get back" I did everything I could think of to get that horse to pull us the rest of the way but the horse would not budge.

The next time I went to Salt Lake I went to see brother Zitting and I told him these dreams and he said; "Brother Kingston, you have described my new wife and my house where she lives in every detail; even to the furniture and where it is placed in the room. I can not figure out why the Lord should show these things about me to you." I went to one meeting held by the group and they had for the subject of the meeting "How many wives should a man have to get into

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a certain seat in the Celestial Kingdom. I was so disgusted with what I heard at that meeting that with the exception of one meeting I didn't attend their meetings.

Through all this effort I received an understanding of the meaning of my dreams; before the next time I went to Salt Lake City I met Brother Zitting on the street and he said, Brother Kingston, do remember the dreams you told me about my wife I had just married?" "Yes, brother Charles (Zitting), I shall never forget those dreams, I'll remember every detail even if I should live a thousand years." "Well," do you know what that woman did to me?" he said to me, and he went on to say, "You know! I found out that this girl was inviting other men to come and sleep with her every time I left her alone at night, and when I asked her about this, she said, 'Sure I'm entertaining other men. I've been doing this all my life and I'll let you know, I'm not going to stop doing it for you or any one else. If you don't like it, you can lump it!'"

In the First dream:-- The ship being mine or belonging to me, represented the group of people that would follow me and believe in the message the Lord had blessed me to give to them. The ship going down stream, showed the day to day lives of the people; The fishermen represented those people who had faith in god, thinking the Lord would support them through thick and thin. The ship represented; the fact that the Lord had given a plan to me whereby the people of the Lord would be able to support themselves, before the Law of consecration would furnish jobs, homes and means for their support. The pollution in the bath tub and the creek, represented the false doctrine that was being preached to the

People and believed by the people of the musser group. The horse balking, represented the balking of the people at the truth when it was presented to them and pronounce the doctrine, that we were teaching, as false.

This was fulfilled when brother Elden came to me one Sunday morning and said:, "We have planned a meeting with the musser group today. The Lord will direct these people to give us charge of the meeting; but I don't think they will do it. If they accept us and our message we will have to work under their authority; but if they reject us and our teachings they will loose their own authority."

At this meeting Brother Musser took charge. They called brother Zitting to be the first speaker and to open the meeting. He said, "I am going to give some measuring sticks by which you can tell imposters. etc-

Then Brother Elden was called to speak and brother Elden talked for about the length of one hour. I summed his talk up in one sentence, which is: "Some people think they are going North when in reality they are going South or in other words; they are going in the opposite direction from what they think they are."

I appreciate the experiences I had through my association with Brother Zitting. Brother Zitting converted me to the fulness of the Gospel. He talked to me for hours and hours, untill I understood from him the plan ~~or phase~~ through which the group had gone.

The dream I told about was so full and complete that I knew beyond a shadow of a doubt that the fulness of the Gospel was true. However I learned one fact from this dream and that was ; The church had lost the priesthood which had come down to them from the Prophet Joseph Smith. I further knew; That Brother Elden had received a new dispensation of the Gospel of Jesus Christ. The Church, as a whole having accepted the Manifesto as a revelation from God was foreseen by the Prophet John Taylor , for he predicted and prepared the ground for the great apostacy of the whole church. This apostacy was foretold in the 101 section of the Doctrine and Covenants: That the church could not be set in order, but the church had changed and was likened to a Catholic Church, ~~which~~ <sup>the church</sup> claimed authority through the priesthood which actually they had lost in the year of 1918.

Some time after all of these experiences I met Brother Zitting on the street . I said to him, "Charlie, I have always been thankful that you had enough confidence in me to trust me with your office keys and I am pleased to be able to tell you that I never as much as opened one of the Drawers to your desk. If I saw a paper on your desk I never opened it or read it." Upon hearing this he said to me, "I appreciate this knowledge from you, but I would like to know why you didn't

join our organization." I answered him saying, " I haven't joined with you because the Lord showed unto me that your group didn't have anything that was worthwhile to join." I thought to myself: I found out that your group is on the tail end of the church and you, your group, and other groups have apostatized; and so have been rejected by the Lord, therefore, he had to institute another New and Everlasting Covenant which he gave to another 25 year old boy on the Highest Mountain east of Bountiful in the first day of the year 1935.

As proof of this:

On the first day of the year of 1935 Brother Elden received the covenant of consecration; and also, the plan of temporal salvation which I was able to give to the church of which is now known as, The Church Welfare Plan.

President Grant called upon a son of President Lorenzo Snow and declared unto him that he wanted him to search for a plan with which the Church could feed the poor. This plan was desired; because, conditions in the church had come to a state whereby the poor could not be fed; resulting in dire suffering among them.

A Grandson of the prophet Heber C. Kimball had joined the Co-op. This man, who also had the last name of Kimball, had joined the Co-op. He had a near friend by the surname of Snow who was a son of President Lorenzo Snow. This Mr. Kimball, grandson of Heber C Kimball, went to see the young Mr. Snow at his office and spent a lot of time trying to convert this young Mr. Snow to the Co-op. The young Mr. Snow decided that the Co-op had the plan which the Church needed; and so after spending considerable time with the young Mr. Kimball, he con-

fessed to him/that he would like him to bring a man to <sup>President's</sup> President's Snow's office. He wanted someone who could answer some of the questions that the ~~young~~ Mr. Kimball was unable to answer. The ~~young~~ Mr. Kimball and I, then went to <sup>Brother</sup> President's Snow's office and talked with him. I answered his questions as well as I was able. As a result of this, the church sent three men out to brother Elden's home. Brother Elden explained the plan to them. From these interviews the Church Security Plan was born and now, about 35 years later the Church has grown from six hundred and fifty thousand members into <sup>four</sup> ~~two~~ million, ~~five~~ hundred thousand members. This means they have increased their membership four times in 35 years because of the plan that my family and I were able to give them <sup>because</sup> ~~fore~~, the Lord had sent us a man what was inspired by the Lord himself. One man that joined the Co-op accused Brother Elden of stealing his plan. In answer to this, Brother Elden said, " I would hate to call a plan of God 'My Plan' ".

In 1935 the church had two thousand missionaries in the field. They now have ten times as many. They have built a number of temples and in relation to the amount of numbers, they are the richest church on earth. They have been heard to proclaim that this plan was a revelation given to president Heber J. Grant ; but actually, it is my conviction, that it was a revelation given to my son Charles Elden Kingston, who revealed this, ~~and~~ to those three <sup>men</sup> the church sent to see and talk to Brother Elden that fateful day 35 years ago. Because of these preceding events I deeply feel that I and my family have done more for the church than any other man with the exception of the Prophet Joseph Smith.



One day Jessee B. Stone came to me and told me that he wanted to tell me about a secret doctrine that he received from the 'Woolley' group of which, I figured, accounted for the corruption which was shown to me by the dreams that came to me as a result of my asking the Lord if He wanted me to join this 'Woolley' group. They called this doctrine, 'virgin sacrifice' in which they claim that if a man has sexual relations with a virgin that the girl involved, will belong to him in the next world whether she marries some one else or not. This knowledge of this doctrine was kept strictly among the faithful members of this group. Jessee B. Stone said that a number of men that he knows have got a room in a hotel in which they have taken a young girl and locked the door, then forced the girl after which they would tell her that she would get pregnant and so they must marry in order to make it legal in the sight of God.

I knew two men who got other wives in this manner.

This Doctrine had its origin in a letter written by a certain woman who claimed that she heard a sermon by the Prophet Joseph Smith; after-ward, she claimed, she went home and wrote down this sermon. This letter, later, got into the hands of this 'musser' group and they taught the doctrine, contained there in, to their members as the word of the Prophet Joseph.

When I asked Brother Stone who taught him this doctrine he replied to me that Leslie Broadbent had. I said, "Jessie, that Doctrine is false". At this, he said "Well, Brother Loren Wolley taught it to me!" At this response, I said to him, "I don't care who taught it to you. It is a false doctrine and I can prove it."

Does not the marriage covenant say that the girl takes the man as her husband of her own free will and choice"?; Because of this brother Stone turned against the Musser Group for good.

Now you may ask, "Why did the Lord then recognize the authority of this group. I will say that I believe that the Lord recognized these marriages between righteous people, and not between people who broke the law of God in the 132 section of the D&C. , because there were no other people in the church untill there were others that refused to polute the principle with false doctrine: otherwise the principle would have died. We therefore would have to thank these people to promote what truth they had learned from the sacred books along with that which was false.

I could understand how any woman, no matter how intelligent she was, could not remember enough about a speech she heard to put in a few of her own ideas and make some fatal mistakes which Satan could easily prompt her to do. The 78 section of the Doctrine and Covenants tells how satan would deceive those who failed to make and keep the Covenant of Consecration which satan would like to banish from the earth otherwise Satan would fail.

This is the reason I have written the following experiences which I have witnessed in the Co\*op which has caused the failure of some of our best members who have died spiritually which death is much more serious then the death of the body, and which death , most of our members have failed to recognize.

The History of the Church shows how even the Prophet Joseph Smith was deceived by traitors *that joined the church and were not taught* ~~in his exalted pride.~~ *positions*

I have said and still maintain that the Woolley Group, after brother Lorins death carried on without divine Authority and this became the tail end of the Apostate church. The beginning of this Apostacy was when President John Taylor sent W.W. Cluff to the

Hawaiian Islands to tell Joseph F Smith he would yet become the president of the Church; and that he would receive the keys to the Church Presidency in regular names or in other words: These Keys would be conferred by Peter James and John on the Prophet Joseph Smith and by Peter , James, and John on the Prophet Joseph Smith and from there to Brigham Young, then to John Taylor, to Wilford Woodruff, Lorenzo Snow, then to Joseph F . Smith who was instructed to take these Keys to the spirit world when he was called to go. Now, Joseph F. Smith died in November 1918.

General Allanby <sup>conquered</sup> ~~conquered~~ the Turks and made it possible for the Jews to go back to their old home in Palestine in 1917.

Hitler was raised up to bring such trouble to the Jews so that they would be glad to flee from Germany and other European states to their old home in the holy land.

This Date of 1917 and the date in 1918 fits in as the time the Gospel was to be taken from the Gentiles and given to Isreal.

Huntington Utah

April 3 , 1958

Dear Mamma,

You don't know how sorry I was when things turned out as they did, for us, the day I left for the mine. Sorry also that I was unable to tell you what I wanted to tell you before I left.

Would you be able to tell one of your children something if you were quit sure that that child would start to criticize you before you could tell them what you wanted to tell them?

'Would not even wait until you had a chance to explain why things happened as they did , and please remember I am not trying to excuse myself or justify myself by saying this, because even at my age I have not yet learned how to meet these situations that arise so often between us.

Who ever is to blame for these things they are very serious: I know that up to the present time I have not been able to find a solution for this problem.

I am very reluctant to bring up the past and am going to do it only to explain a principle that very few understand and one which has caused no end of trouble in the world.

Less than a year ago I explained this happening to Ortel and told him the story as I am going to write it in this letter. I am using it because it is the best example in all my experience to show the results of unjust judgements, and what they can do for us.

While we were still living in Idaho Falls , you and Ortel made a trip to Salt Lake City. I had planned to meet you coming home when the afternoon train arrived. I was off work that day so I went to Roberts early that morning to take care of some business at Roberts. I started back to Idaho Falls in time to be there at least one hour before your train arrived.

When I got to Osgood, about 6 miles from home, my car refused to go. I found out afterward, that the pin had sheared which connected the distributor shaft to the distributor. The shaft turned cable would not turn the distributor. I finally got it started because it worked itself into the right place and stayed there till I got home. This delay cast me an hour or more. The next time I drove the car I found the trouble and put in a new pin, which ended this difficulty.

I had done everything in my power to meet that train in time. When I got even with the depot I saw the train going past the coal chute. I also saw you and Ortell walking up the road almost to G Street. I hurried and caught up with you and stopped to give you a ride the rest of the way home. You refused to get in the car and also refused to let me explain what had happened. You and Ortell walked the rest of the way home. I got to the house first and parked the car and went into the house. You both arrived a few minutes later.

No sooner had you got into the house until an evil spirit took possession of Ortell's body. It appeared that it would take his life if something wasn't done quickly. I was helpless to do any thing so I called Brother Elden out on the front porch where we were alone. I said to him "Perhaps you have noticed that Ortell is in bad trouble; an evil spirit has taken possession of him and something will have to be done for him very soon. I am helpless in this case because of the bad feelings of anger that is now between me and your mother. I want you to go in there with faith in the Lord that He will help us and say with a firm confident voice: "Satan, depart, in the name of Jesus Christ." Brother Elden followed these instructions and the Evil spirit was dast out and Ortell saw it leave the house.

When I told this to Ortel, about a month ago he asked me, "Did you ever tell this to mother"? "No, I never have told her", I answered. "Why havn't you?"-- "Because she would refuse to hear it". I said. "Also because I was quite sure to have mentioned it would have caused trouble between us."

Now this happened because you unjustly condemned the one the Lord had placed above you: accused him of lieing to you about the car. And said He did not care enough for you to even be on time to meet the train. This and our anger for each other, threw our home wide open for Satan to come in and take one of our children; and this might have happened if Brother Elden had not been there to help us at that time.

Every time any one makes a false judgement of the one above him, this is exactly what happens. While the results are seldom as noticeable; net they are there and no one can escape the penalty, unless they repent of their folly and make right their transgression. If the penalty is spiritual, the penalty may take years to appear, but it can continue down from Generation to Generation among the children. Time after time we have done these same things without even knowing any thing out of the ordinary has happened.

Now the other day, Brother Ortel sent word for me to see him before I went to the mine. I did every thing I had to do first. When he told me what he wanted, he did not know if he could leave Daniel or not. When I got my clothes changed, I just had 15 minutes to meet my appointment at woods Cross. I did not know who had been invited and it was not my place to say who was to go. So I want to assure you the way I felt I would have ~~liked-to~~ ~~assure-you-the-way-I-felt-I-woul~~ liked you to have been there. I wondered if you were as critical of Sister Ethel and of Brother Ortel or Merlin in this thing as you were of me?" I am quite sure



if Ortel had been able to go I would not have been there either.

This letter deals with the things which causes the most of the trouble in the world. With the things which Brother Elden gave remedy for in the 1940 meeting. This remedy is so simple that even a child can understand it. How long will it be fore we will be able to apply these principles and thus get rid of all the heart aches and worry these things bring to us.

As ever before,

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C.W.K

Apostle Mark E. Peterson,

Since talking with our brother, Stanley W. Pratt regarding a request coming through the channels of the church that he, Bro. ~~Bratt regarding~~ a request coming through the channels of the church that he, Bro. Pratt meet with apostle Peterson to answer some charge against himself, Bro. Pratt informed me that Bro. Peterson in the course of a long interview referred to a large collection of testimonials and documents which it appears to me were written by disgruntled and mis-informed people. For this reason, I feel in fairness to the church and to ourselves that I should make a statement which you may, if you choose, place in that file. I feel that I am the best qualified person I know of to do this.

I was born in the church at Morgan , Utah on June 26, 1884. MY father joined the church when I was a young man and was a righteous, upright, honorable and honest man. A real credit to the church, including counselor of the president of the Woodruff stake of Zion. My mother lived and died a true Latter-day-saint, the mother of eleven children; Honest, upright, truthful in all her dealings. I was baptized into the church when I was eight years old in the Weber river at Morgan, Utah by bishop Turner and was confirmed on the river bank and received the Holy Ghost under the hands of my grandfather, James Tucker. And when I say I received the gift and power of the Holy Ghost I really did receive it and felt the power of it fill my body to over-flowing.

I filled a mission to the Eastern states during 1906 to 1908. What-ever I have done from that day to this I have striven with all my heart to be honest, upright and truthful in all my acts and dealings. I realize that in many instances, however, I have tried not to make the same mistake more than once. I am telling you these things so if my viewpoint is different in whatever I have done.

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Any differences I have had with any of my superiors in the church have not been personal; only differences relating to doctrine and in my heart I hold nothing but love and respect for every one and all of them because I realize that they had just as much right to their opinion as I had to mine.

I was cut off the church on March 4, 1929 by action of the high counsel of the Idaho Falls stake of Zion. I never blamed these, my brethren or those directing them for this action against me because I realized this was the only action they could take, no choice was left to them but to do as they did, so why should I blame them? I had placed myself in a position where they could not do otherwise.

I received a testimony of the divinity of so-called Mormonism when I was a child and I still have that testimony burning in my heart and still know that Joseph Smith was and is a prophet of the living God and that the standard works of the church are the revelations of God to his people. I have a hobby, you may call it of studying the scriptures, especially the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. This has been my hobby for the last fifty years since I started to study the Book of Mormon when I was only twelve years old.

I learned from the Doctrine and Covenants of the great plan of the Lord for the temporal salvation of the people and I longed for the day to come when the church would have all things in common. In these studies I became unwise by being too anxious to teach them to others who seem to have mis-judged my motives.

In March 1935 I learned that my eldest son had started a co-operative movement in Bountiful, Utah. At that time he had joined with three other families and they were sharing every-thing with each other. One large family, in which the father had been out of work for a great part of the time for

were having a hard time to even get enough to eat: the children all showed signs of mal-nutrition: But they were honest God-fearing people. I found that these three other men and their families had taken this family in, rented a house for them, bought coal, groceries and clothing, and had even promised to pay this mans debts amounting to more than one thousand dollars of doctor bills and other obligations. And I had the privilege of helping to pay those debts because I also joined with these four brethren at the time in helping with these good works.

In course of time others came and within a year there were a number of families, 51% of whom had come off government relief rolls. Most of these were put in a position where they could produce enough to support themselves with a little to spare. It was not an easy matter to keep things going since there were many people who could never fit in because they were unwilling to share. These had to be weeded out in order to keep the organization intact. In every case where people have been put out they have been given all they turned in with interest and all they saved while with us so that most of those who have left are still our friends. However, there are a few instances where this is not the case in which these parties have said and done all in their power against us.

I might mention one very marked case which happened recently. A young man with very good ancestry in the church applied for membership and after due consideration was permitted to join. This young man was very unstable. Could not content himself on any job for more than two or three weeks at a time. We tried him at almost everything with the same result. However, he worked quite steady moving from one job to the other both inside and out of the organization. We were opening up a coal mine about that time and he Persuaded us to give him an interest in this

enterprise and succeeded in being one of seven partners in developing that enterprise, promising to work at the mine and do his share in the development of the same. He came to the mine several times with the same result, leaving after two or three weeks work. While he was unwilling to do his part of the work, still he clung to his interest. When he was drafted into the army he tried to get out as a conscientious objector and failing in that he wrote to me from one of the camps and asked me to get him released to work in the mine. I replied that I had two boys in the army and I could not ask for their release because I thought their country needed them worse than I did, so I could not do such a thing for him either. He wrote me back a nasty letter saying he never wanted to hear from me again. While he was in the army the mine paid profits of \$1,000.00 to each partner and he claimed his along with the rest, and although he had signed a contract that if he ever left the organization either by request or of his own will all profits would revert back to organization. Although his signature is on this contract in our possession, we gave him this \$1,000.00 in cash together with all other funds with interest he had turned in.

This same young man made love to another man's wife; got her to apply for a divorce from her husband; married her before the divorce decree was granted and figured we were doing him a terrible wrong by putting him out of the organization. And of course now tries to justify himself by making himself a hero. And he became a hero by rescuing this woman and her family from the terrible organization that had taken her away from the church, etc. And of course to make his case look good he had to trump up a lot of things that was the product of his own mind.

I believe I am in as good a position to state the beliefs objectives to which we are working as any living man and any honest

person who has ever known me or dealt with me would not question my word.

First: I have never heard him say anything but good about any leaders of the church; either local or general.

Third: I have heard him discourage many times everything that might reflect upon or discredit the work of the church. I know he loves the church and all it stands for. Then why, you say did he withdraw his membership? Sometime over a year ago one of our brethren was killed in a R.R. crossing accident. They had his funeral and his relatives decided that they would like to have him buried in his temple robes. Had he been a catholic we would have been willing for him to have a catholic funeral and burial. I was asked to speak at this funeral and among the things I referred to the divine mission of the prophet Joseph Smith. This and the temple burial seemed to be too much for some of the church membership. A lot of talk went along with the result that my son was called up before the stake presidency at which time he was requested to hand in his resignation as a member of the church or else. This he very reluctantly did. In discussing the matter with him I told him that under the present condition that was best, ~~since~~ it would avoid some of this friction that had been so marked in the past. And I do firmly believe that it is best for the church and for us as well if every member of our organization should do likewise and remain separately and apart until such time when the church will establish the perfect law of life and social economy, the United Order. When that time comes for which we are all hoping and praying we hope to be among it's best members. In the meantime, we hope to be honest industrious, helpful citizens in the communities in which we live.

Speaking for myself, I have no feelings against any of my brethren in the church and I rejoice in its every activity which

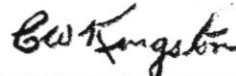


is meant to promote the faith and righteous living of it's people. The missionary system among numerous activities is wonderful and has gathered out the best of all nations where they have labored. I believe they are the best people that live upon the earth today. As for the leaders, I well remember the times when I was a boy when Bro. George Albert, his father, apostle John Henry Smith, apostle A. O. Woodruff, C. W. Penrose and others were guests in my father's home and I looked upon them as my ideals. I honor those men. Brother Clark and McKay and others I have known personally I consider as some of the best men that walk the earth today, and I can say from my heart "God Bless them. "

Regarding our government, we claim to be loyal citizens and have proved this by the fact that every one of our young of military age went to the army, with the possible exception of one young man who was needed on the farm. Among them my two sons. We have no ambitions of the earth except to help to establish righteous principles.

Hoping this statement will be of interest to you,

sincerely yours,



---

C. W. Kingston

LOYALTY \* THE FOUNDATION OF TRUTH.

In the plan of Salvation the progressive steps to the heights are plainly stated in Section 76 verses 51 to 53 inclusive. Concerning those who come forth in the resurrection of the Just:

"These are they who first: Have received the testimony of Jesus, and believed in his name,

-Second: " and baptized after the manner of his burial, being burried in the water in his name, and this according to the commandment which he has given--That by keeping the commandments which he has given-- ~~They might washed~~ and cleansed of all their sins, and ,

-Third: That they might receive the Holy Spirit by the laying on of hands of him who is ordained and sealed unto this power:

-Fourth: And who ever come by faith and are sealed by the Holy Spirit of promise which the Father sheds upon all those who are just and true.

Thy does it give justice and truth as a first requirement of these important endowments: Why is truth alone not sufficient.

Just as there could be no color without eyes to see it or no sound without ears to hear so there could be no truth without people to live it; people with loyalty sufficient to support it and maintain it:

For instance,

When this country was in the life and death struggle to obtain its liberty, there was a traitor who , if his plans had worked, would have lost (to our father) the chance to establish a free country in this land of America. This man told the truth to the enemy . He did not lie to them during the last war , when this country was at war with Japan.

A certain young man, who understood electronics was captured

secret of how to sink an enemy ship , eight miles away, even if if it be in the darkest night.

They tortured him almost to death, but he still maintained his denials that he did not know anything about the thing they needed. His loyalty may, no doubt saved the lives of thousands of men. He did not tell the truth, but he was loyal unto death to the truth his father had established.

Judas told the truth , but he was not loyal.

The freedom given us by the constitution is the greatest statement of political truth that has ever graced the Earth: but it could not have been established or maintained without men and women who knew its value and prized it enough to fight and die to obtain and maintain it so any time any country , including our own, lack enough loyal people to guard this freedom, this freedom will be lost.

-And any person who loves freedom more than his own life and safety can prove it by guarding that freedom by placing his own life or his reputation on the alter of freedom. If this be true of our country it is many times as true in establishing the kingdom.

Benedict Arnold thought that the English people would hail him as a hero because he tried to sell his country to England: But when Arnold moved to England, to make his home there, they despised him as an arch traitor.

The English people knew that if he would betray America, his country, he would also sell them out , if he had the opportunity and it was to his gain, either to satisfy his revenge for his pent up wrongs or any other reason, No reason is important enough to betray any true principle.

Bro 1 Bro 2 Bro 4

Mr Cr. Gustafson and M. W. Brown

Bountiful, Utah

Dear Brethren:

I have given Brother Marions dream a lot of thought since I returned to the mine and I can see that it is one of the most important dreams we have ever had, because it so clearly brings to one's minds the conditions we are in.

While the interpretations that came to brother Marion was wonderful and true there is really much more to it than that because it also portrays and pictures the condition of every soul that is every person that ever is born into this life. No more outlook could lie or is: than that which faces us and our children in life or death because we are all in a condition that no matter what we may do or what efforts we put forth to release ourselves, we just get in that much deeper and all family ties and those of friendship or love which we have made here will be broken up and scattered and lost to us regardless of what we ourselves can do about it. There is no power or knowledge in the earth of of the earth that can deliver us from this terrible fate. You or I or any other one being who does or ever has or ever will walk the earth with the exception of ONE can even hope to escape the fate, and that one is and has been and ever will be that matchless personage who came here as a little child was born of woman, THE ONLY BEGOTTEN OF THE FATHER in the flesh who grew to manhood in perfection of body and mind and spirit and lived and taught his gospel and finally was lifted up on the cross and was crucified by wicked men and thus paid the price for our deliverance from this very condition which Bro Marion saw in his dream: if we will but keep his commandments.

The most important of all

~~Believe in the~~ Lord Jesus Christ:

Repent of your sins and be baptized in his name for the remission of your sins that you may receive the power of the Holy Ghost which is the power of God unto our deliverance and the only power in the whole universe that can deliver us from these terrible things.

Without the power that comes with these blessings we are lost. If we live every day and every act gets us in deeper and we cannot die and hope to escape the consequences of this terrible and hopeless future either as an organization or as individuals: But how wonderful that our father foresaw this condition and prepared a way for our escape. The lamb slain from before the foundations of the world and published this news: If we could but read it.

By the mouths of his servants the prophets in all ages of the world and conferred the truth of it to every worthy person by the Power of the Holy Ghost; this same truth is hidden in every living thing that grows or moves. In the sunshine and the wind and the rain even in the hidden life that is too small for us to see with our natural eyes. Oh'. how wonderful

# EMERY COUNTY MINERAL

A mother and two young boys lived down in Southern Utah when it is said : An angel of the Lord appeared to her and told her to take her two boys to Emery County to live because the Angel told her if she would do this, that they would discover a valuable mineral and a people that was living the law of consecration : and some of these people would come there and when that happened, this mineral was to be given to these people who were living in the United Order.

I met these two boys after they had grown to manhood. Their names were; Thomas and Adelf Clark and they lived at Emery Utah. I met Tom Clark in a very unusual way. My eldest son was dying from cancer. During that time a man came out west from Philadelphia Pennusulvannia and go a job at the mine. His name was De Hass. I told Mr. De Hass about my sons sickness and he said : "I have heard of a Cancer Cure<sup>of</sup> which I was told about when I lived in Philadelphia; But this friend who told me moved to California." "Do you have his address"? I asked. "Yes", was his answer: To this, I said , "Well I would like you to go to Price and send this man a telegram and ask him about this mineral and where we could get some of it for my son." "Tell him to answer by wire this afternoon."

The answer came back that same day and the answer was: EMERY CO. MINERAL. Than name Emery County Mineral came to me as something I had heard before, but had forgotten all about it. As I thought more about it. I remembered , buying some; in fact, I found a quart fruit jar full, which I had put in the top of our cupboard.

I took this quart jar up to my son in Salt Lake and it was the first thing I found that seemed to help him. However,



it came too late and it was not long after this that my son died. He died the eighth day of July 1948.

Mr. Tom Clark had great hopes that this mineral would make him a millionaire. Then heard that the man that had race-horses had a horse named sea biscuit that had promise of being a winner but he had, due to hard usage, developed bad front legs. So this young man was looking for somebody that could cure this horse. Clark went to California and told the race horse owner that he could cure the horse. The race horse man gave to Clark, this 'cure' to try. Clark cured the horse with this in about six months. 7

This Young man was the son of the million dollar coca cola 'inventor.'

After Clark, 'using this treatment' cured this young man's racer and in fact:

After the horse had won against all comers, He told Clark that he had done a lot of harm by selling Coca Cola to people; but now he was going to make another drink in which he would use Clarks mineral. He told Clark, that he would have to take a trip back to Chicago to see his mother and that when he got back to California he would form the new company to promote the mineral drink.

When this young Coca-cola 'heir' got back to Chicago, his mother died and a few days after his mother's death the young man died also: so this left two sisters in charge of their father's property. The first thing these sisters did was to send a telegram to California and told the men in charge of the race horse to sell everything they had in California and send all the money to Chicago.

This left Clark holding the sack; he came back to Utah-

Now , Clark had sold so much stock in his mineral co. that he was threatened with law suits on all sides so he turned the mineral over to me, unknown to Clark, his mother's dream was fulfilled where in the angels instructions was carried out.

Talk given in Meeting

At Co-op mine March 18 1958 by # 5

I am pleased to see so many here tonight. I think you will be able to remember the meeting we held here on March 12th; If I remember correctly , it was held here on March 12, 1952. I was in Salt Lake that day looking for a way to the mine. I got a ride that day with Brother Jerrald Hansen.

The day was cloudy and there seemed to be a storm to the south and it was traveling North. When we go into Spanish Fork Canyon we ran into a snow Blowing from the South which continued until we arrived at Soldier Summit. There seemed to be a strange thing happening. There seemed to be a space of calm all around our car all the way from the Mouth of the Canyon till we got to the Summit.

When we arrived at the mine we learned that a meeting had been called to be held at 8 p.m. that evening.

This meeting was held because of a little girls dream. Minerva Kingston had this dream when she was ten years of age. She dreamed that she asked Brother Ivan Nielsen who was in charge of the Mine while I was gone: She asked him to call a meeting for that evening and that every one at the mine should fast that day. ( This was in the girls dream)

So every one including the little children fasted all that day. The girl Minerva, said that the meeting was supposed to be held with every one fasting for Jesus the Cru---. She said that she could not remember the last two sillables of the name but it was Jesus the Cru-- and something added to that part of the word. I asked her if it was "Jesus the Crucified" and she said "Yes , that was it, Jesus the Crucified".

When I learned of this dream and the day or date of the meeting I knew that the Lord was trying to remind us of the thing that happened to me on that date in March 12-1929--- Because that was the day the

Lord appeared to me and gave me an experience that changed my whole life. Not only was my life changed but every other persons life that came to this work and received a testimony of the same.

This brought a sobering thought to me and I felt ashamed to think I had not attached more importance to that day the twelveth day of M. March 1929; because it was on that day that the Lord accepted me as one of his humble servants.

It was in the year 1926 that I had gone before the Lord and asked if he would make me one of his humble servants. I did not ask for any high position but that I would rather be a door keeper in the Lord's house than to be a king or appresident of any nation of the earth and the Lord put me through about two years of severest tests to see if I would be dependable and true and be a faithful servant.

I wondered that night, the night of Minerva's dream if I had displeased the Lord because I had failed to tell the young people of this work about this experience; because I had been extra cautious about speaking of sacred things lest I bring reproach upon this work.

That night in 1952, I related that story that had reached its climax on the 12 day of March 1929. Every person that attended that meeting including the little children came to that meeting fasting and they came hungering and thirsting after righteousness; and the Holy Ghost was there in the meeting to bear witness that the things I said there were true. So I am going to try to tell you the story again tonight; But first I want to tell you of an experience that happened to me the year I was nine years old or in the year 1893. I first would like to read this letter which I am holding in my hand. This letter was written to me by my father. You will note it was written in the year 1928. Now here is the letter:

Ogden Utah

Sept 4, 1928.

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Ogden, Utah

Sept 1928

Dear Charley:

We have been wondering how matters are now regarding your standing with the brethren at Idaho Falls.

We have learned that this matter is rather more serious than we had supposed. Your mother is nearly broken up over this thing. We hope that you will meet the requirements of the brethren and not start something, which we feel, will be very dissapointing to you.

If we understand this matter correctly, your very standing in the church, depends on your humbling yourself and getting back into the favor of the Church.

Under no circumstances, must you allow yourself to be severed from the church. Your mother takes your dream as of much meaning. Now, this last sentence and what it says is the thing I want you to keep in mind and it is the reason I am reading this letter to you tonight.

There are a number of other things in the letter I did not read but the mention of the dream is the thing I am going to tell you about tonight. My mother refers to a dream I had where I was nine years old; The dream I had had 35 years before they wrote this letter. My father and mother had remembered the dream for 35 long years, however; this is the first time they, either of them, had called it to my attention.

Although I had told my parents many dreams during these 35 years: this dream was outstanding, in fact it was an experience that anchored my life to the gospel of Jesus Christ and caused me to watch my steps and be careful not to wander off the streight and narrow. This dream showed me that some time in my life I would

face swift and sure destruction if I failed to make the right decision; and that I would come to a place when I and those depending on me would be hanging in the balance.

In this dream that my father mentions in this letter I found my self hanging by my finger tips onto a narrow ribbon that stretched like a tight rope from one mountain top to the other side , a mile away. I was hanging in the center of this great chasm by my finger tips a number of thousand feet above a river of swift dashing water.

As some of you will remember , my father visited us here at the mine , about thirteen years ago. It might be interesting to you to know that my father and mother had changed their minds about my standing with the Lord before they died. My father said to me: "Charley, your mother and I have decided that you are right; but we cannot follow you. We are too old. If we should follow you , our children would turn against us. The people of the Church, our old friends would turn on us.

'But at first, they interpreted the dream wrong. They decided that if I left the Church that would prove that I had fallen to destruction and that if I remained with the Church I would be safe.

In this dream: I found myself in a large one room building, that was built down in the ground. The Bottom of the windows were about twelve feet higher than above the cement floor. The windows were ~~Barned with the iron bars~~ These numerous windows were large, furnishing the room with abundant light. There were tables and chairs where people were playing cards and doing other things; wasting their time. These people were all members of the L. D. S. Church; some had returned from missions and were working in Church activities. But these people were not aware that they were in prison. In a place from which there was no way of escape. As I looked around and found myself in a jail, I tried to find a way out. I went to the only



door. It led to a small entrance room about twenty feet square, with no roof, but high walls but of which no one could escape without help. A dark tunnel led down into the ground that went straight to the east and a dark tunnel that I knew was the entrance to hell<sup>4</sup>.

I went back into the building and examined all the windows and found them all secure. The people in there made fun of me because I was trying to find a way out. They were unconcerned not knowing the great danger they were in and only one way out and that was to go down in darkness to hell. I went out the front door and into the south enclosure and dropped to my knees and prayed to the Lord for deliverance. As I prayed there, I seemed aware of someone standing about me and as I raised my bowed head I saw a large man in a white robe standing outside the railing that was placed there to keep people from falling into the pit I was in. He reached his right hand down to me and by raising up on my tip toes and stretching up as far as I could reach he took me by the hand and raised me up out of the pit and stood me up to the right of him, facing the east, and he said "Son, do you see that path?" and there in pointing to the east, He continued "Get your feet on that path and never let your feet step off it or stray from it.

There was a narrow ribbon about 12 inches wide that led straight to the east as far as I could see.

This ribbon path was on the level ground for some distance; then it came to rolling hills, over which the path led from one hill top to the next. The path was suspended in the air. When the path left the level ground and was up in the air, I did not see how it could hold up the weight of my body, so I put my right foot forward first to test the strength of the path and I found it was the most solid thing I had ever put my foot upon. As I pursued on this path, I could see cities and towns on each side where I could

go and earn money, but every time I faced this temptation, I remembered the words of the Lord when he said to me "Don't ever let your feet stray from this path , never let your feet step off from this path., I could not understand this command until the path started up the side of a high mountain. This was a mountain side that extended north and south as far as I could see: Extending both ways, both north and south, without a canyon or any brake, , even a small hollow. The sides were steep with not even a bush or other vegetation growing on its sides. This path led to the top and the sides of this mountain were so smooth that no one could climb to the top and anyone who would try to walk away from the path would slide clear to the bottom. It was when I realized this and thought about it that I began to understand why I was told not to let my feet stray from the path because I found that the path held my feet from slipping and that I could walk up it almost as fast as I could travel on level ground.

This Path was the path of faith: Faith in the words and commands of the Lord Jesus Christ.

This path seemed to be made of thin air and to have no thickness.

I hurried up this path clear to the top of this high mountain, thinking: When I arrived at the top I would be to the end of my journey. I was surprised to learn when I reached the top of that mountain that the path went across a deep canyon. It was stretched like a tight rope from the top of this mountain to the other side of this deep canyon more than a mile across. By this time I had gained such confidence in the narrow path that I proceeded on a fast walk , anxious to reach the other side without any delay. I was walking with my head in the air , not being careful how I placed my feet. When I reached about Half way across the canyon I stepped with my left foot off the path and I fell and grabbed the edge of

the ribbon with my hands. As I looked down I saw a raging river in the bottom of the canyon. No one can imagine nor can words describe my feelings as I hung there , not knowing if the strength in my fingers would fail and I would have to let go, and knowing if I did let go it would mean swift and terrible death. This was the part of the dream that my father referred to in the letter in which he said "Your mother takes your dream of much meaning."

I finally struggled and righted myself by putting my right leg up over the ribbon to a place where I lay on my stomach exhausted from the terrific fear and struggle. When I got rested I crawled on my hands and knees clear to the other side to make sure I could not fall again. When I arrived at the other side, I seemed to be on a sea of glass with the path extending onward as far as I could see: however, the surface of the ground on both sides as far as I could see in all three directions to the front and both sides was level and almost like glass. -----

When I failed to go to Ogden to visit my parents as they asked me in the letter, both my father and mother made a trip clear to Idaho Falls to persuade me against the course I had decided to pursue.

My mother talked to me all of one night and when I got home from work the next day , she started again to talk to me the second night. At that time , my wife and children were all against me. My wife had even threatened to leave me.

I told my mother, the second night: I said, "Now mother, I must get some sleep, I am working at a dangerous job and it is important that I get some needed rest. I do not enjoy bring sorrow and disappointment to you, my father and mother: but I know that my dream does not mean what you think it means, because I have known for years that the dream pointed to a great crisis in my life and

that dream has been the anchor of my life and was ment to keep me watching my step so I would not make the wrong decision and as a result of this wrong decision I might make, I would fail to distruction . The Lord has shown me just recently the decision I should make and therefore , if you would talk 'till dooms dayf, I would have to go against your advice."--and "So now, I want you to go to bed and also I want you to never mention this thing to me again as much as it hurts me and as much as it hurts you and the family, I cannot go against the things the Lord expeets me to do. "X Going back to my story, I went to work for the O.S. L. Railroad at 2 pm. on the 8th day of August 1922 , four years after this date in August or on the eight day of August 1926, I got a job as Forman in which I received a pass for myself and another pass for my family. I also got two days a month and two weeks a year vacation with pay. I knew that this job came to me as a precious gift from the Lord, so I decided to dedicate this time to the Lord's service: So I went to the Temple each month where I spent these two days working for the dead and making a study of the Temple ordanances X I persued this course until the latter part of August 1928, about the time that I had been going to the temple every month for about two years when my wife asked me if I would take her with me'this timef: which I did.

My wife and I were standing in the office, standang in the offiee, standing in line where we had our recommends examined. A man came up to me with my recommend in his hand and he asked me if I was the Kingston from Idaho or the one that lived in Ogden. When I told him I lived in Idaho, he said, "You will have to get the permission of the President of the Tample before you can to through this temple.

I told my wife, "There was a little difficulty with my recommend and if I can get it ficed up I would join her as soon as this

was done, If I cannot do this I will meet you at the east gate when this session ends at four o'clock this afternoon".

I went into the Presidents office. The President, Brother George F. Richards was sitting on the opposite side of the large oak table that was about twelve feet long. Brother Christensen, the temple recorder was walking back and fourth on the opposite side of the table back of president Richard's chair.

He was pacing back and fourth , very agitated. ( Brother Christensen was a very dear friend of my father and mother . )

The President said to me: "Brother Kingston , do you believe in plural marriage ?" "Yes sir, I do with all my heart." Brother Christensen said with sincere emphacis, "Yes, and so do I". Apostle George Richards the President of the Temple continued: Do you not know the policy of the Church on this question.?" "No Sir, I do not" I replied. "Have you not read the statements of Joseph F. Smith and Heber J. Grant on this subject? In the Deseret News and in the Improvement Era? Yes, Sir I have read them all(Then(hitting the table for emphises),he said:"You men at the top say one thing, then streightway go and do the opposite." I could have added: "There is a man who goes through this temple,almost every time I go through; Who goes through accompanied with his three wives" and he has married more that thirty five years after the manifesto of 1890.

When I told him that, he and others were promoting the law of plural marriage in secret it seemed to nettle him so he said with an angry voice."Before you can go through this temple you will have to promise me that you will turn your back on that principle and never have anything more to do with it. Second:, you will have to promise to forsake the friends who have been teaching you these things. Third :, you will have to make it right with that girl."

I was not at all surprised at the first two demands but the third was a shock to me because I had neither said or done anything

in the presence of that girl that I would have been ashamed for my wife or mother to witness or to hear. I did not know at that time that this was the girl that the Lord would use to get me cut off the Church. I said "Well, Brother Richards, you have given me a mighty big order" This was in the morning so the time between when I left the Presidents office and four oclock, the time I had promised to meet my wife, I went to talk to some of my friends. The first man I met advised me to go back and make the promises and not keep them. I told him I could not do that; that I did not make any promises I did not intend to keep.

'Not satisfied, I went to a second man who advised me to be careful to not make any promises: but he said " I will make an appointment with a man who can give you the right advice." He called brother Leslie Broadbent on the phone and made an appointment for two oclock that afternoon.

At that time Brother Broadbent was brother Loren Woolleys right hand man and Brother Loren Woolley was the man who held the Keys to the marriage ceremony, the only man on the earth at that time who held that power.--see D.&C. See 132 verse 7 as follows: " And there is never but one man on the earth at a time on whom this power and the keys to this priesthood are conferred."

Loren Wooley received these keys from his father John W. Woolley who received them from John Smith the Son of Hyrum, who received them from his father. Hyrum Smith who received them from his father Joseph Smith Senior. See D. & C. Sec. 124 verse 91.

President John Taylor being directed by revelation on September 27 1886. Set a number of men apart to perform celestial marriages after the manifesto. Also put them under covenant to see to it that not a year would pass without children being born under that covenant.

Lorin Woolley and his father John Woolley were two of these



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men. After John Woolley died in the year 1927, Loren called two other men to aid him in this work. To hide the issue he called this group of men the Sanhedrin. Now, brother John L. Broadbent was the first of these men called and therefore was Brother Loren Loolley's right hand man.

So , this was the man that kept the appointment with me. I told him my story and the experience I had in the temple and he said, "Brother Kingston, You are in a tough spot. Many of us have lost all we possessed , caused by the situation you find yourself in," and among other things he said: "But if you make those promises and keep them and when your family find out what you have done they won't consider you as much as a yellow dog." "Shall I go back and tell them I won't make any such promise?" "No," he said, "Don't ever go back to see them, Let them alone."

At four oc'lock I met my wife at the small east gate to the temple wall as I had promised. She had been alone with her thoughts all that day in the temple; worried sick as to what might happen to me, so when we met, she was not herself, she was really upset. She said, "What is this you've been doing. Going out with women I suppose. I'm going back to Idaho Falls to night on the 8 o'clock train and I'm going to leave you. The children are all on my side. Your father and mother will be against you; the church will be against you; all your old friends and relatives will have it in for you; and all you would have to do is make just one little promise and you won't even do that. That shows how much you think of us."

She being a 100% church member, she considered me 100% wrong and the church 100% right. This was mostly my fauly because I had failed to tell her the things I had learned. I hadn't told her because I did not want to tell her before I had found out, they were true for myself. which took me quite a long time.

Because I was well acquainted with people who were living plural marriage and some had been married in that principle about 40 years after the manifesto and were not barred from the temple so I was as much surprised by them refusing me as my wife was. It was not only surprised but was really shocked by that action. Especially when my wife said what she did about leaving and taking the children with her. I did not go back to Idaho Falls on the train with my wife that night but I walked the streets of Salt Lake all that night. It seemed that the world had dropped out from under my feet because I knew my wife well enough to know she never made no false threats: she was a woman that meant what she said.

This experience and the things that happened afterwards were a fulfillment of that dream where in : I was hanging by my finger tips about to fall to sure death. This period of hanging suspense lasted for about six months. This was in the month of August 1928.

Brother Christensen , the Temple recorder, called my father over the phone and informed him of my status with the church , which caused them to write that letter and also for my father and mother to make a trip from Ogden, Utah to Idaho Falls , of which I have already told you. For six months I did not know how things would turn out for me , while I was waiting for my trial before the High Council.

This trial commenced at eight o'clock in the evening on the 4th day of March 1929 and lasted until 2:00 A.M. the next morning.

I preached the fulness of the gospel to those 15 men, 12 high counselors and the President of the Stakes, two counselors and the Stake Clerk.

President Fred A. Caine was back to Mayo Brothers Hospital in Minnesota. He sent a letter which was read in this meeting , which was read in this meeting. The letter instructed from

Fred A Caine, for the 15 men who were trying me in that High Council meeting, to grant me no Quarter; but "To give me the works".

During this time that I preached the fullness of the gospel to these 15 men I brought out to them the status of the manifesto and the result of the manifesto on the Church: also the importance of the decision that they were required to make, and of how the leaders of the Church had to carry a load on both shoulders.

First: They were required by the Lord to promote the laws of consecration and marriage with one hand and make peace with the United States Government with the other hand: So they had to live the law of marriage in secret and pretend to be keeping faith with the Nation at the same time which was a very awkward situation to be in.

This trial lasted about six hours during which time I was answering the questions of these men. Brother Nison said, "I know this man is telling the truth; but we cannot go against the brethren.

When they were through with trying me but had not yet reached a decision , they wanted to give me six months to consider; But I felt that if I took the six month period to consider, they would drop the whole thing and not take it up again.

'So I thanked them for their kindness and consideration and I told them that I did not blame them because they were following instructions given to them , which came from the leaders of the church, but that I preferred that a decision would be made that night and for them not to wait even a minute: and so, they decided by unanimous vote against me.

Some of the things that I brought out in this trial were testimony against my brethren at the head of the church. The president of the Stake came to my home soon after this experience and brought with him a copy of the book of the Life of President Wilford

fourth  
Woodruff the President of the Church. In this book he asked me to read the story of the Manifesto. The thing that stopped the practice of plural Marriage in the church.

The President of the Stake, Brother Caine, said, "I suppose you have never seen this book?" I opened my book case and took out an exact copy of the same book and referred him to a statement regarding the existance of the Revelation of 1880 given to Wilford Woodruff also the revelation of 1882, given to president John Taylor, the third president of the Church. He became very angry and said, "I will cut you off the Church." I said, "Brother Caine, you could not cut me off the Church, if you should try. You havn't got the authority to cut me off the church." ~~Art~~

After some discussion, he slammed the door and left in a very angry mood.

A few days after this he took seriously ill and went back east to Mayo Brothers Hospital and remained there three months. The doctors there could not find what his trouble was , so he returned home to Idaho Falls and died soon afterwards.

My wife attended a Relief Society meeting soon after his death and the dead Presidents, widow said in this meeting, "Fred said, 'he never slept one night for three months before he died.' "

In this trial, brother Hansen, the First councilor to President Caine read a letter that Caine had written , from Mayo Brothers Hospital in which he had written instructions as how to donduct the trial in which he told the High Council to give me the works and not to favor me in the least degree.

#### Some high lights in the trial:

Brother Hansen, the first councilor pounded the table and said, "Why have you stirred into all this mess?" I said, "You can call it a mess if you want to Brother Hansen, but I wanted the truth on such

an important question.

I wanted to find out the truth and I was willing to pay the price for that truth and that is what I am doing tonight. You have just heard Brother Nison testify that he knew about these things I have mentioned to be true." Then Brother Hansen said, "Then you want to make the President of this Church, the twelve apostles and other leading men liars?" "No, brother Hansen, I could not do a thing like that they have done that themselves. You can't blame them onto me."

Then another of the High councilers, Dr. H. Ray Hatch, said, "Did not you, while you were working at your job, on railroad, get a rap on the head or something?" "Yes, I did Doctor, " "Do you think it might be possible that that injury might be the cause of what you are doing and thinking now?" "I don't know, Doctor, but if that rap on the head was the cause, it would be a wonderful thing for you, if you men all could get a rap on your heads, if it would effect you the same way."

After the Meeting with the High Council, was over and they had decided against me, I began to wonder if the Lord was displeased with me for saying things like these against the authorities of the Church, whom I had always loved and revered.

After sober thought, I thought I might have made a bad mistake in telling of their secret acts. I realized that Sacred things which I knew and had talked about should have been kept secret: because I knew that loyalty to the truth is so necessary that lying to protect the truth is expected of us. For instance, Benedict Arnold told the truth when he betrayed the United States to England: however, the people in England turned against him because of his traitorous act.

Also:

In the war with Japan a young man who understood how to work

a gadget that would permit a ship to sink another that was eight miles away, even at night in the dark. The Japanese captured this young man and having heard that this young man was an expert and could show them how this was done. The young man maintained, against the threat of death, that he did not know anything about what they tried to get him to confess. This information alone might have changed the outcome of the war with Japan. In fact, it could have caused our ships to go to the bottom of the sea with thousands of our soldiers on board. Had he told the truth even to save his life, he would have been branded as a traitor: so I wondered about the status of my brethren, who had to lie to protect their sacred belief.

I worried about this all this week. Not only worried, but I also prayed. I went before the Lord time and again and told him that if I had been too harsh with my brethren or too critical of them and had displeased him in this I would be willing and anxious to make this right: that I would go before the Stake Priesthood meeting the Stake Conference or any other place he might suggest and ask their forgiveness. I had slept very little during this whole week, from the 4th day of March to the morning of the twelfth day of March that year of 1929.

I began to wonder if the Lord had forgotten all about me, if not; why, He had not answered my urgent prayer, because I told Him I was at the end of my rope, that I had to know whether I had displeased Him or not: that I could not go any farther until I found out, if I had displeased him by the things I had said in my trial against my brethren, at the head of the Church of whom I had always loved and held in reverence.

I remember when my father came home from his mission from his native land in England, I was three years old at that time. I remember well, a large picture that was hanging in our living room.



This picture had the photographs of all the General Authorities of the Church. I remember holding a large pointer stick and pointing to the pictures of these men and asking my mother the names of each of these men. I did this, until I had learned to name each and every one of them. Then, after that I was blessed by getting to know most of these men personally.

I remember, one time when apostle Charles W. Penrose came to our ward and preached a wonderful sermon and a man by the name of Mc. Queen was to this meeting and when Brother Penrose finished his speech he 'Mc Queen( said, "That man knows more scripture than any man I have ever known and can quote it word for word. I think his mother must have "boiled the Bible and fed him the soup" . "

Prother Penrose stayed at our home that night and I told him this story and when he got back to Salt Lake, he wrote my father a letter and he said in this letter to my father: Be sure and feed that boy plenty of Bible Soup."

Many other of the General authorities stayed in our house over night during that time. Knowing these men as I was privileged to, may have had something to do with the way I felt about all these men; and the reason I felt I might have done wrong and displeased the Lord by the things I had said against them.

As I said before, that seven days of severe mental anguish was fulfilled, when I was shown in my dream, 'hanging to that ribbon of faith that crossed from one mountain top to the other side of the mile wide canyon; and that dream that I have told you already was the things that prepared to bring me safely through that terrible seven days of terriffic suspense: and helped me to go through that and make the decision I was required by the Lord to make at that time because there was not one time in that period of 36 years that that experience within the dream that did not aid me to in making important decisions as they came before me to make. decide,

I always remembered those wonderful words of the Lord to me when he said, "Son, do you see that path? Follow that path and never let your feet stray from it."

That night of the 11th day of march 1929, I went to bed dead tired and very discouraged and blue. I had slept very little for seven days. I felt sick and weak and all fagged out. The spirit of evil had tortured me all week: telling me I had lost out, that there was no hopes for me only to admit I was wrong and better not carry my intentions any farther. One thing that gave me hope was the memory of a dream that my second son had two different times.

He dreamed that our family: myself, wife and five children, were standing together facing the west and a group of snake men were in front of us. These men had no legs, but the lower part of their bodies were snakes tails and in their tails they had pouches containing poison arrows and they were throwing these arrows at the members of our family. We knew that if one of these poisoned arrows ever touched us it would mean sure death to the one hit by one of these arrows. As these snake men slid in closer, it became more dangerous to us so finally one after another of these men fell down and died. The boy wondered where these shafts of death were coming from, so the boy turned around to look behind us and he saw a powerful stranger standing there and that every time this stranger let his arm fall one of these snake men died. Finally, these snake men that were still alive, begged for mercy and told the man behind us, who was causing the deaths: They told him that if he would spare their lives they would cease trying to kill us.

The sun was just coming up over the east mountain and the boy saw when this powerful man raised his hand so the suns rays could

shine through his hand: the boy saw the scar in his right hand where the nail had been driven through his hand to nail him to the cross. The memory of these dreams gave me added strength and faith so I could carry on when enemies in the church were creating a situation to start an agitation among my neighbors and friends who after my expulsion from the church seemed sure to cause me serious trouble. My brother at that time had a job out in Nevada and some one there when he told him his name was Kingston, asked him if he was any relation to that apostate by the same name and my brother told me of this incident and he said: "Charley, you have been a disgrace to the family; your name has gone out all over the church." Some of my best railroad friends told how I had got a girl in trouble and had quit my job and had to move out of the town: of course, this was a thing most of them could overlook and eased the feeling against me. Some time between 12 o'clock midnight and morning on the twelveth day of march, my answer came with a happy surprise. The Lord answered my urgent prayer that morning, on the 12th day of March 1929. I found myself in a large room lying on a couch with the back against the west wall, with my head to the south, my right arm resting with the head in my right hand and the weight of my raised head resting on my elbow. My whole body seemed to be fagged out and tired to the bone. In this dream, my wife was laying on another couch with its back to the north against the north wall. There was a large colonnade in the center of this room and a door to the south, and another door in the west, near the north west corner. Two men entered this room from the south door. These two men were near the same height and built and near enough alike to be brothers. They were dressed in street cloths. I raised to my feet to greet them and the one to my right took me by the hand. There was power in that hand clasp that sent

power up my right hand and arm that filled my whole being with added life. I was tired , no longer: Then the person that held my hand began to talk to me. I never heard such words: words so filled, rounded out and so sweet. I stood there amazed , wondering, who could this wonderful person be? :

I thought to myself:

It cannot be the Lord because He would not have time to spend with a person like me. So I opened that hand clasp with my left hand far enough to see the palm of his right hand and there I saw the scar in that right hand that had been made there by the one of the nails that had nailed him to the cross. It was enough, I closed the hands quickly , the 'gesture' being done with our right hands. I knew who it was and I said to him "Lord, I must tell you how very much I appreciate the things you have done for me: you have saved my family and no one could have done this but you."

He must have talked to me for ten or fifteen minutes, holding my hand all of this time.

When these two men left, they went out the west door. When I told my wife of this experience and described the room, she said that she was in the same room laying on the couch which I described to her.

I did not know who the other man was but he stood there as if to witness what was said and done. Throughout my life I had testified that I knew the Book of Mormon, Pearl of Great Price and the Doctrine and Covenants were true and that Joseph Smith was and is a true prophet of God. This experience made this , knowledge more sure to me, because I now knew beyond a shadow of a doubt that Jesus Christ was the only begotten son of God and that he has <sup>been</sup> raised from the dead and is a living powerful man: A resurrected perfected Eternal Being., and indeed He was the very person whose words are

the words of truth and that these words are the the words that lead to eternal Life and make every person who keeps and lives these sayings of Hil will to become joint heirs with him. When He said it in other words which describe it far better than I could do when he said "Who so ever heareth these sayings of mine and does them , I will liken him unto a wise man who built his house upon a rock and when the storms decend and the floods came, his house stood because it was founded upon a rock: But he that heareth these sayings of mine and doeth them not, I will liken him to the man who built his house upon the sand and when the rains decended and the floods came his house fell because it was built upon the sand."

Now how did I know that this experience did not come from the evil source:

Because of the up lift that I received from that experience has been with me every hour and every day since.

Also:

In the year of 1926 I went before the Lord and told Him that I would like to be numbered as one of his humble servants. That I did not want to bid for a high position but that I would rather be even a door keeper in His house than a president of a King any where else on the face of the earth.

He put me through some of the severest tests during the next (almost) three years where in I did not know whether I had passed the grade or if I had pleased Him or whether I had failed the tests.

This experience gave to me the sure knowledge that he had accepted me as one of his servants and made me one with him. Although this was twenty three years ago I know, although I have not been peffect and that I have made my mistakes, that the acceptance has not been revoked or set aside.

I also know that He expected me to preach His Gospel to whoever

would listen and believe in my words or would be able to take part in the building of His Kingdom where people would learn to take part in these important events.

This conversation lasted, how long? I did not know; but I imagine it was about fifteen minutes and He held my hand in his the entire time. When I awakened from this wonderful vision, I was sitting up in bed; my wife was laying to the left of me, sound asleep and I was so excited that I shook her awake and I said, "Wake up quick, dear, the Lord has been here in this room and just left and I know now that he has approved everything I have done. The things I have done and said in teaching the importance of living the Fullness of the Gospel and also the importance of teaching and living the Law of Consecration. I described the room that we were in and our positions in the room including the furniture in the room and she said "I was in that room same room and saw you there and every thing as you have described it, but I did not see any people besides you and I did not hear any voices."

One unusual thing: I noticed, Neither of these men wore any jewelry, watches, tie pins, cuff buttons etc. Their clothing was plain street dress, spotlessly clean: the suits were dark suits.

When I told some of my friends of the colored suits, they said that it was proof that this wonderful experience was from the wrong source: But how about the Lord after his resurrection walking with the two disciples that did not know him until he broke bread and blessed it and gave them to eat. He must have been dressed in clothes patterned after men in the streets otherwise they would have known him on the street before he went into their homes and broke bread and blessed it and gave it to them. When I think of these things these many years afterwards, I reminded remembered the words of Brother Elden in the New Years Meeting when he said: "When I speak of the Lord I included all those who have been, the



with him." Perhaps I should have said, "All those who have been accepted by Him as one of his humble servants.

The fact that my wife was in the same room and saw the furnishings and openings as I described them to her, proves to me that the Lord arranged it that way to add to her testimony so that she would know that the story I told her was true, genuine and did come from the Lord Himself.

Now since many years trying to learn who this second man was and it came to me plain that he was the Lord's father, our Father in heaven whom the Lord's prayer in which Jesus taught his disciples to pray to our father in heaven whom the Lord's prayer in which Jesus taught his disciples to pray to our father in heaven in the name of his beloved son Jesus Christ.

## THE LAW OF TITHING . . or THE DAY OF BURNING

An eye opening discourse on the law of tithing is to be found in the book of the prophet Malichi, 3rd., and 4th<sup>2</sup>, chapters in the Old Testament. Here, this prophet tells of a day when God will send his messenger to prepare his people against a day of burning or a day that shall burn as an oven when all the proud and they that do wickedly shall be as stubble. Here also the Prophet speaks to the Sons of Jacob by way of a promise of a day to come where the Lord says "For I am the Lord thy God, I change not; Therefore ye Sons of Jacob are Not consumed." Not because they had not sinned against their God but because, he , being God, had made a Covenant with their fathers that he would save them in the Last Days. He is saying to them;-"Even from the days of your fathers ye have gone away from my ordinances and have not kept them." Then he tells them what these ordinances were, but also he outlines to them the promises and conditions by which he will again own them as his people.

This prophecy was and is yet so vital to this generation that the Angel Moroni quoted it four times without variation to the Boy Prophet, Joseph Smith Jr., on that wonderful night when he came down from the Courts of Glory to tell the prophet the Good news about the Book of Mormon. The Lord Jesus Christ in his own resurrected person gave the Nephites these two chapters, saying to them that his own Father commanded him to tell the prophet of the Nephites to write them as a part of the record to be left that would eventually come down to us in this day ( See 111 Nephi 24- 25th., chpters). The Lord also told the Nephites that His Father had himself given these words to the Prophet Malchi. This then would appear to increase the importance of this thing in the Lord's own estimation by reasons of such great emphasis being placed on it.

Here the charge the Father in Heaven levelled against the House of Israel or as it is stated, the "Sons of Jacob" is quoted. "Even

and have not kept them. Return unto me, and I will return unto you, saith the Lord Of Hosts. But ye said, wherein shall we return? Will a man rob God? But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation?"

Because of the Messenger the Lord is going to send; The Sons of Jacob are not to be consumed ( Chapter 3- verse 4 ). In other words, those who accept the warning of this messenger will not be consumed by the burning. And the Message he is to give follows the warning as also do the promises that will come to those who obey this message; "Bring All Your TITHES INTO THE STOREHOUSE." In other words, BRING ALL YOUR TENTHS TO THE STORE HOUSE, Not JUST ONE TENTH\* ALL YOUR TENTHS -- TEN TENTHS. The Jewish people have been very strict in paying tithing of one tenth. The Lord even accused them of paying tithing on mint, rue and cumin-- this however has not fulfilling the law, otherwise why the charge of robbery? Why did he say they were cursed in breaking the law? "Bring All your tithes into the STOREHOUSE, " (The word Store\*house denotes STEWARDSHIP ) "And prove me herewith \*\* if I will not open the windows of Heaven and pour you out a blessing." Here is a challenge to all man to prove the Lord if he will not keep his word. If you will do this ( Verse 11) " I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: Neither shall your vine cast her fruit before the time\*\*\* and all nations shall call you blessed; For ye shall be a delightful land, saith the Lord of Hosts."

(Verse 16) "Then they that feared the Lord ( By embracing this law) spake often one to another : And the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. " This shows how important it is to think of the Lord. To think upon his name. Notice that word

"upon"-- it appears to mean to think of all his doings and the works of his life, especially to think upon his teachings to incorporate them into the individuals life. Notice also that a "Book of Remembrance" is kept. What is a book of remembrance? It is a book or a record to be remembered-- a record of the doings and sayings of these righteous men who become righteous and approved by embracing and living up to this law. The Lord says (Verse 17) "and they shall be mine saith the Lord of Hosts in that day when I make up my Jewels; and I will spare them, as a man spareth his own son that serveth him." (Verse 18) "Then shall ye return and discern between the righteous and the wicked. Between him that serveth God and he that serveth him not. " In other words every man will be known by the record that is kept and every people also and the rains of Heaven will be sent to make the Land where they live a delightful land. What do we learn from the foregoing? First: that the Lord is speaking of a time to come-- a day of burning to cleanse the earth of wickedness. Secondly, God has a law, that if properly lived will protect people from this burning. Thirdly, The Sons of Jacob are going to avail themselves of this law by learning and keeping it.

Why is this message to be given to the children of Jacob or to the House of Israel? Not just to Ephraim alone, but to the WHOLE HOUSE OF ISRAEL? For the simple reason that the Lord wants to prepare them against the day ( Verse 1 Chapter 4 ) that shall burn as an oven--in so doing he can "Spare them" or save them from this burning. This then refers to a "Second" gathering of Israel-- the first gathering was the bringing in the Tribe of Ephraim who was to stand at the head of the tribes of Israel and were to be gathered to the land of Zion in the Mountains first, so they could prepare a place for the other tribes to come to. The Lord was then to send his messenger of the covenant. This same man, the messenger

of the Covenant, is spoken of also in other places and by other prophets and it is a matter of note that the prophets who speak of him, identify him by the things he is going to do, one of which is to gather the remaining tribes of Israel and establish Zion in the Mountains and automatically therewith establishing an era of peace upon the earth.

From the words of Malachi, together with other known facts, it is very evident that the Jewish Church had never kept the law of tithing as it was given to them in the beginning. They had changed it so as to conform to their other unlawful practices in evading the most important features of the law; Else why did the Lord accuse them from the days of their important features of the law; Else why did the Lord accuse them from the days of their Fathers of robbing God? The truth was and is that they were robbing themselves and their Children a great deal more than they were robbing God because by making the law null and void so that it could not operate in their behalf, they caused the Heavens above them to withhold the rains that would have made their land fruitful and a paradise of blessings. Instead, their land was under a curse of drouth with all the disadvantages of a dry and barren land.

Regarding the promised burning; many people are soothed by the scriptural statement that they that are tithed shall not be burned, having all confidence that their tithe is an adequate shield against the burning. However there is nothing in any scripture I find that can be considered as a foundation for this belief. In point of fact, all references that I have examined on this subject lead me to conclude that the one tenth tithing comes short by nine-tenths of meeting the requirements of the true law of tithing. Let us examine a few references and see if they agree with my interpretation of Malachi given previously.

The only direct statement on this subject in Latter-day revel-

ation that I have been able to find is in the one hundred nineteenth section of the D 7 C. This section of C7 C given after numerous scriptural statements that are not so plain to interpretation and understanding leaves no doubt or excuse as to what kind of tithing the Lord had reference to in all other Scriptures. In Doctrine and Covenants 12:29-38 inclusive, a revelation given just ten months after the organization of the Church, the Lord says "If thou lovest me, you will keep ALL my commandments." and , thou will remember the poor, and consecrate of thy properties for their support\*\*\*\*\* If there shall be properties in the hands of the Church or ANY INDIVIDUAL IN IT more than is necessary for their support --- that every man who has need may be amply supplied." These surpluses were to be kept in the store-houses to purchase lands for the public benefit, to build houses of worship and to gather the honest people into the Church. "For inasmuch as ye do this unto the least of these ye do it unto me."

The 119th<sup>th</sup> Section of D and C as mentioned above was given in answer to the question of the Prophet Joseph to the Lord "O Lord show unto thy servants how much thou requirest of the PORPERTIES OF THY PEOPLE FOR A TITHING." The Lord's answer leaves no question of doubt but that one tenth is not considered by the Lord as a tithing that fulfills the law. The Lord says, "I require all their surplus property to be put into the hands of the Bishop." Now this is only the beginning of tithing. After a man has done this, he is then required to pay one tenth of his net profits annually on the profits he makes from his stewardship. You may well ask, "Why is the last tenth necessary after a man has consecrated all his surplus property? What is surplus property?"

Suppose a man comes in who has a farm or a business of any kind. He would be required to deed this farm or business to the Church. After a thorough investigation under the spirit of inspir-



5  
ation it would be decided what to do with this enterprise. An inventory is taken of all assets and debts. Suppose this farm was clear of mortgage but it did not have sufficient equipment to make a success. If there was sufficient money in the Treasury, needed equipment would be supplied and added to the inventory; then at the end of the crop season it was found the man had made a profit, he would be required to pay one tenth of this profit as tithing. If it was decided that the farmer was qualified and would succeed better in some other line, he would be credited with the actual value of the farm and the improvements thereon and another man could be found who was qualified to take over the farm as a stewardship at its appraised value. We can plainly see the pattern and the Lord says that this would be a "Standing Law unto the Lord's Priesthood FOREVER," and he further says if "His People do not observe this law in a way such as to sanctify the land of Zion, IT SHALL NOT BE A LAND OF ZION UNTO THEM. It is plainly stated that this is to be a pattern for ALL THE STAKES OF ZION to follow.

In the 85th<sup>th</sup> section of D7C the Lord Says "It is the duty of the Lord's Clerk, whom he has appointed to keep a history, and a General Church Record of all things that transpire in Zion, and of all those who consecrate properties, and receive their inheritances legally from the Bishop. (Here stewardships are classed as inheritances also.) And also their manner of life, their faith, and works; and also of all the apostates who apostatize AFTER receiving their inheritances. " (Showing whom the Lord classes as apostates) It appears here that a man has nothing he can apostatize from until he has consecrated his properties and received a stewardship or inheritance. In the light of the foregoing, let us refer now to the example of the farm stewardship above. The Steward is required to cause all his "Incomings and outgoings" to be handled in the name

and favor of the Lord. In other words he makes a report of all his receipts and expenditures at stated intervals to the Lord's Clerk. The clerk then figures the man's statement of debits, credits and profits and determines whether the man is a wise and just steward or not. If he is a profitable steward, he then pays one tenth of the net profits as a tithe into the fund which is used to care for the poor and to promote other church activities, the nature of which are outlined in other sections of the Doctrine and Covenants. This ten percent is more of an offering than tithing, because he gives it freely with no strings attached. In the third verse of Section 85 the specific statement is made wherein no error of misunderstanding can be found "It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeably to this law, which he has given that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God:

4. Neither is their genealogy to be kept, or to be had where it may be found on any of the records of the History of the Church." The Lord's words here also agree with the words of Malachi wherein he records that this law of consecration is given to tithe his people "to prepare them against the day of vengeance and burning. And how are they tithed? Through obedience to the law of giving all their surplus property and then pay one tenth of their profits as an offering unto the Lord.

It will be noted that this system of tithing is the only just and workable system. Paying a tenth of the gross earnings as the Church demands, makes the rich richer and grinds the poor by taking not just a tenth of his profits but even takes bread out of his children's mouths in many instances. If the rich man in business paid a tenth of all his gross income, it would put him out of business

Yet the poor man is required to do so in addition to being dogged for donations on every hand--in short it fulfills what Moroni and other Book of Mormon writers call "Grinding the faces of the poor" and what the Bible writers call "devouring the Widows and Orphans." All this to build their beautiful churches and to pay high salaries to the Authorities of the Church. I have been reliably informed that in the general times of 1910 to 1912, the Presidency of the Church received an annual salary of \$10,000.00 and the Twelve Apostles received \$5,00.00. I have been informed in this month past, May, 1960 that the President received \$1000,000.00 per year, his first councillor receives \$90,000.00 and his Second councillor receives \$80,000.00 (Making them all unequal, does it not?) and the Quorum of the Twelve received \$50,000.00 each -- this makes an annual salary for the direct heads of the Church to be \$870,000.00 per annum.

I know it to be a fact that individuals who are on Both State and or Federal relief are expected to pay and indeed do pay one tenth (of the gross amount) of their relief checks and that puts the tax payers of both the states involved and of the Nation as a whole in the position of paying tithing to the LDS Church. I also know it to be a fact that thith of one tenth of gross amount is expected of elderly persons and widows on Social Security benefits and is indeed received by Bishops who know such to be the case. Furthermore these Bishops send Widows and elderly persons who are on Social Security, assessments up to as much as \$500.00 to pay for these beautiful ward houses with their \$15,000.00 to \$21,000.00 Steeples. There is a subject all by itself-- why should those who compries the Church of Jesus Christ as he himself named it erect steeples upon Churches dedicated to him-- the steeples which were introduced into the Apostate Church of the 3rd. Century AD by Pagans brought there in WHICH ARE SYMBOLS OF PHALLIC WORSHIP of that day?

It goes without saying that if the Church had adopted the true law of tithing there would not be any necessity of any honest person to be on Government relief, for it is the Lord's perfect plan to care for the poor. Furthermore this true law of tithing is an intergal part of the Lord's plan to gather Israel, which gathering includes all ten tribes.

The intent and purpose of this law of tithing is to make men equal in temporal things, because if men are NOT made equal in earthly things, they CANNOT BECOME EQUAL IN OBTAINING HEAVENLY THINGS. This is to be done by regulating and establishing the affairs of the store house. (Sec. D&C 78;3 and 5-6) A covenant is required wherein all should enter into it-- this being a covenant of consecration to bind the people together to aid them in living this law in the way it was designed, intended and decreed that it should be lived.

This among other things , to protect them against the power of Satan who designs to turn the hearts of the people from the true order--blinding them as to the importance of this law and substituting something else that does not make men equal as this law is designed to do. Herein then are they robbed of Salvation and they lose their souls to the blandishments of him who was the enemy of the souls of men from the beginning. (Sec D&C 78;10-11 and 12-13)

This covenant and its importance is also stressed in the 54th; Section of D&C, Here the Branch of the Church at Thompson, Ohio had broken the Covenant of Consecration. He that is mentioned in the Revelation as having broken the Covenant would have been better off, had he been drowned in the depths of the sea-- The protection of the Lord was withdrawn from all of them who had participated in the breaking of the Covenant and the Lord himself warned them to flee from their enemies-- The Lord promised blessings to those among them who was faithful in keeping the covenant and

commandments.

In the 105th, Section, the Lord sums up the reasons the people of the Church had been unable to redeem Zion. If they had done as the Lord commanded "They might have been redeemed even now." But they were not redeemed BECAUSE THEY HAD NOT UNITED THEMSELVES "ACCORDING TO THE UNION REQUIRED BY THE LAW OF THE CELESTIAL KINGDOM. And Zion cannot be built up UNLESS IT IS BY THE PRINCIPLES OF THE LAW OF THE CELESTIAL KINGDOM, OTHERWISE I CANNOT RECEIVE HER UNTO MYSELF." So the Lord said, because of the transgressions of the people regarding this law, he would have to wait for a little season for the redemption of Zion. (see Verse 4-5, and 9, Seeley<sup>105</sup>)

The 105th, section was given in June of 1834--prior to giving this revelation, the Lord gave the people of the Church a parable in which he likened the Church to a vineyard. He commanded and sent a nobleman of his realm together with a few workmen into this vineyard. The Nobleman was instructed to plant twelve olive trees, then to plant a hedge about the vineyard and to build a tower in the midst thereof and to place a watchman upon the tower so as to spy out afar off the enemy as he approached. While the workmen were building the tower after the trees and hedge were planted, They began to disagree among themselves and to say that the tower was not necessary, that the money (showing forth that the tower was the United order or law of consecration given the Church by the Lord and the Covenant thereof ) would better be given to other business enterprises. These workmen became slothful and fell asleep and whilst they slept the enemy came AND DESTROYED THEIR WORKS AND BROKE DOWN THE OLIVE TREES (NOTE THAT THE TWELVE OLIVE TREES WERE BROKEN DOWN.) FOR this prophecy see section 101;43-56)

Here we have a prophecy and a parable that tells how the Church would change this law to fit in with the business of the world and thus lose the blessings which spring from the law as guaranteed

by the Lord. So also did the Jews before them and Malachi prophetically records this event in his writings.

The land of Zion is to be redeemed by this Law with the Promise that the rains of heaven will come and water the dry ground and make it a delightful land and that other nations will be denied the blessing of this God Given moisture and that Crops will be blessed and protected from being destroyed by drowth, but other agencies of destruction that now destroy the crops. What a blessing of plenty is wrapped up in this law of perfect thing where the people do not Rob God.

And that other nations who fail to come to zion once every year will be deprived of the rain on their crops.



Bountiful, Utah

February 14, 1938

Dear Father:

Your valued letter of January 11 arrived in due time, We were indeed pleased to hear from you once more and to learn you are enjoying your labors. We're much interested in your description and opinion of the country around Mesa and Phoenix, as well as the interest of the people in religious subjects. We are having wonderful weather here. No snow and no frost at night and days like summer. The oldest settlers say there has been nothing like it before that they can remember. Will be glad to hear what you learn of the Indians you speak of.

Regarding the question you ask about the "One Might and Strong" this subject covers a vast field. Volumes might be written regarding opinions and possibilities under this head. Perhaps no subject should be of such vital interest and general importance to all who believe in Mormonism; because all the standard works of the Church deal upon this subject as of first importance to all those interested in the "Redemption of Zion.

We will begin with the important feature named in the 85th. section of the D. &C. It is necessary it says "To keep a general Church record of all things that transpire in Zion" and especially all those "Who consecrate properties and receive inheritance legally from the bishop". D. &C. 85 V. L. Now note the great importance this revelation places upon the Law of Consecration and the strict importance attached to the keeping of this law. One must receive an inheritance legally from the bishop. In that day when he comes, no one, no matter who, who has failed to receive an inheritance according to this law will be numbered with the people of God. Neither is their genealogy to be kept etc:

and their names will not be found written in the book of the Law of God,

Now what is this Great man to do? Set in order the house of God, "And to partake by lot the inheritance of the saints". D. 6/ Sec. 85 v, 7: Verse 7 gives the Key, " Receive their inheritance by Generation. He is to arrange the inheritances of the saints by consecration, of all those who have consecrated properties and received their inheritance legally from the Bishop. Surely it is enough to make ones bones quake to read this section and get the meaning therein.

At the early date this revelation was given the Lord intimated that the people of the church would fail to live the law of consecration, because the Lord was going to send one mighty and strong to establish this law. IF this law was already in force there would be no need of such a man.

The tenth and eleventh verses reaffirm the truth stated in the first three or four verses when it states; "As the Lord speaketh he will also fulfill". No matter if one be a high priest; a seventy, or an apostle or a priest or a deacon, or if one has apostatized, or been cut off the church or if he be a humble member, all will be in the same class in that day as unfit to be numbered with the people of God UNLESS THEY HAVE SUBSCRIBED TO THE LAW WHICH THE SAVIOR INTRODUCED TO THE RICH YOUNG MAN, who said he had kept all the commandments from His youth up. "If thou would be perfect, sell all thy goods and give it to the poor and come and follow me." According to the 85 Sec. this will be as necessary today as it was then, only this points to a future day when not a few but many will subscribe to this law under the direction of the ONE MIGHT AND STRONG.

Holding the Priesthood profitted the Jews nothing after they rejected the Christ, because all priesthood and teaching and scripture was leading the people up to this great and glorious event; the birth and mission of Jesus Christ. Those who had apostatized or had been cast out of the church or those who joined other churches, or those even who were aliens and did not even believe the Jewish scripture at all; they all were in the same class as far as salvation was concerned. The Chief Priests and the elders, or the jumble members; none had received them; therefore every thing they had was as nothing because they had failed in the major part. They had ordinances and forms, but the spirit which would have led the way to the things their prophets had pointed out to them was lacking.

This is the fact which the 85th Section is trying to impress upon its readers, even if one be a high priest or an elder of an apostle and yet lacks the spirit which would lead him to recognize the One Might and Strong, all offices, forces, and ordinances will profit him nothing. Jesus said to the Jews, "If you will do the works of Abraham, you will know who I am" and so if we do the works of Christ, Nephi, Moroni, and the Prophecy Joseph we will know the One Mighty and Strong.

Then this brings us back to the prophecy of Isaiah, 11ch. concerning this same great man spoken of in the D. & C. 85th sec. As the "One Mighty and Strong". As the result of His work, Isaiah foretells "The Lion and the lamb will lie down together" Swords and spears will be made into plow shears and pruning hooks and "No one will hurt or make afraid in all my holy mountain".

Some say the One Mighty and Strong will be John the Revelator. Others say Joseph Smith while other point to this man or that man. "Who do you men say that I am?" asked the Savior of

His apostles. "Some say you are Elias or Elijah or John the Baptist risen from the dead". And here comes the Key as Jesus continued the question. "But who do you say that I am". The response was final without any hesitation or doubt. No opinions; No guess work. "Thou art the Christ the Son of the Living God". A revelation! Knowledge from above. That was the thing that saved them from the fate of the High Priests and the Elders, the Priests and the Members. Only those who were actuated by more than flesh and blood knew him. All the knowledge and reasoning of men were of no avail.

From the 85 Sec. We learn that the One Mighty and Strong is to establish the saints in the Law of Consecration. This law will illuminate contention and strife among the Saints and bring about an era of peace and cooperation. Therefore, we might say that the One Mighty and Strong would also bring in an era of Peace and fellowship and good will; A condition of no rich or no poor. A place where swords would be made into pruning hooks etc.

It describes such a man in the 11 chapter of Isaiah. Nephi thought enough of this chapter that he quotes it in full. (See The first is spoken of as the Rod and the second as a branch. The branch is to spring from the root of the rod. ( See Isaiah 11 ch. 1st Verse). Quoting now from the 113 Section of the D. & C:

Q. "Who is the stem of Jesse-----?"

Ans. "Verily thus sayeth the Lord it is Christ.

Q. "What is the rod-----?"

Ans. ~~He is the~~ A servant in the hands of Christ; a descendant of Jesse (See D. & C. Sec. 113) This seems to point to descendant of Joseph through Ephraim. See 11 Nephi 3 ch 14-15 verses for lineage of Joseph Smith.

Q. "Who is the branch spoken of in the Eleventh Chapter that

is to spring from the root of the Rod?

If the Rod represents Joseph Smith and his work and the church founded upon his mission, the branch must represent another man's work; and so it does as recorded further in the 113 Section V. 5. "What is the root of Jesse" spoken of in the 10 verse of the 11 chapter of Isaiah? It will be noted it speaks in the first verse of the 11 chapter as a branch growing out of the root and in the 10 verse designates the same thing as a root. In other words the work of the Latter days is likened unto a plant that grows out of and has its roots in the Lord Jesus Christ. This plant grows up into a rod and then another root is formed from the root of this rod and shoots forth a bud and grows into a branch. In other words it is trying to tell us that these are the distinct features to grow out of the mission and revelations of Joseph Smith. One , the Church of Jesus Christ of Latter Day Saints, the second, a work to spring up out of the work founded by the Prophet Joseph Smith. The prophesy refers to each of these works in the terms of the man who is to lead these movements. Then who is this second great man or quoting the 113 Section again?

Q. "What is the root of Jesse"?

Ans. "Behold thus saith the Lord , it is a descendant of Jesse as well as of Joseph, unto whom rightly belong the Priesthood and the Keys of the Kingdom for an ensine and for the gathering of my people in the last days." D. & C. 113 Sec.

Speaking of the mission of this great man the Prophet Isaiah says; " And the spirit of the Lord shall rest upon him. The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord----- and righteousness shall be the girdle of his loins and faithfulness the girdle of his reins." As the result of His work, ~~the~~ The wolf

shall dwell with the lamb, etc; . forshadowing an era of peace even between the animals. Indeed this is to be one Mighty and Strong. To him rightly belongs the Priesthood and the Keys to the Kingdom for an ensign. Of what does the keys of the Kingdom consist? Surely it must be the knowledge and power to set the house of God in order by establishing the saints in the law of Consecration. Then continuing the prophet says, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people" Isaiah 11 ch, verse 11 "And he shall set up an ensign for the nations and shall assemble the outcast of Israel". A second gathering of Israel. When was the first gathering of Israel? Israel had not been completely scattered until after the time of Christ when the Jews left their homeland and went out among the nations. So the first gathering was in the days of the Prophet Joseph Smith when Ephraim was partly gathered to the valleys of the mountains, and we learn that this second man, the root of Jesse or the One Mighty and Strong or whatever we may wish to call him will institute a second gathering by setting up an ensign and assemble the outcast of Israel. He it is to whom rightfully belongs the Priesthood and the Keys of the Kingdom of God for an ensign.

This brings us to the prophesy in the second Chapter of Daniel where the prediction is made about the Kingdom of God being set up on the earth. Since the Kingdom of God is a Kingdom where the laws of God are kept, the church could not fit this prophesy since the church left out the very foundation principle of that Kingdom, namely, the law of consecration. However the church performed the preparatory work in preparing the people for this great and glorious event, which the One Mighty and Strong is to build upon to bring in the era of righteousness and peace.



The present outlook upon the future is a gloomy picture, civilization and the lives of nations hanging in the balance. However, the knowledge Moroni gave Joseph Smith that these things were about to be fulfilled is a bright rift in the dark clouds heralding the dawn of a brighter day. See writing of Joseph Smith, Pearl of Great Price, verse 40.

The great plan of redemption contained in the gospel message to this dispensation is separated into two distinct parts. First the message carried out by the elders of the church which resulted in the Gathering of Ephraim into these mountain valleys, but it is plain that not only Ephraim but the other tribes as well will ultimately be gathered; so there is to be a second great gathering also under the leadership of the Great Prophet to come and Called "The One Mighty and Strong ", as the Prophet Isaiah foretells as follows, "And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of His people-----and he shall set up an ensign to the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth".

The Lord set His hand the first time to gather a portion of Israel in the days of Joseph Smith and now he is going to set His hand a second time to gather Judah and the rest by raising an Ensign by a man to whom rightly belongs the keys of the Kingdom for an ensign (see D. & O. Seel 113, v 6) for the Gathering of My people in the last days". This now is not to be an Indian as some have supposed, but a descendant of Joseph and of Jesse, the father of David. This man is to establish the Lord's storehouse as did Enoch and Melchizedek, Peter, Nephi and others to establish the law of equality, of no rich or no poor, the law of peace and

Kingdom of God upon the earth.

This man as we note from the 113 Sec. of the D. & C. will rightfully hold the Keys to the Kingdom of God so it is easy to identify him with the work spoken of in Daniel the second chapter where it says: In the days of these Kings the God of heaven will set up a Kingdom. Because we know that the Lord designated him as the one who holds the keys to this Kingdom and no one could accomplish such a work without these Keys.

In some of the revelations the Lord calls the church the Kingdom of God and no doubt it is really and truly a part of that Kingdom, the spiritual part indeed, and its mission has been to prepare a people to receive the Kingdom of God in full in a sense of a temporal kingdom when Jesus Christ will not only be Lord of Lords but also king of Kings or a time when men will accept Christ not only as their spiritual head, but the head of the temporal of civil governments of the world.

Daniel likens the rise of the Kingdom of God as a little stone cut out of the mountain without hands. Isaiah likens it to a branch that springs out of the roots of a main tree, showing that it will have a humble but very natural beginning. The Doctrine and Covenants says its foundation is the Law of Consecration or the Order of Enoch which the one Mighty and Strong is to establish in the earth.

So, in my opinion the One Mighty and Strong will be a humble Servant of Jesus Christ endowed with the spirit and genius of the Master, which will enable him to establish all of God's laws on the foundation of Consecration by gathering the outcasts of Israel and Judah into the covenant spoken of by their fathers to prepare them to bring in the Zion of our God, in reality the government and laws of Jesus Christ to take the place of the Governments of men and the laws and commandments of men. Let us pray that we may

prepare ourselves in humility and the power of the spirit to know  
this humble but great and mighty person when he appears among us.

Your son as ever,

Flowers- Harmony

Do not pick the flowers: Their life is precious to them and they have a right to fill the measure of their creation and to reproduce their kind. The Lord notes the sparrow's of all and also the life of every flower.

HEALTH

Place your beds with head to east in east side of room. retire as soon after dark as possible and rise early.

If anyone asks you about another, send them to the one inquired about.

Teaching

In teaching children use books with facts . Fairy books are not good for this. Teach spelling out reader. Teach the words and how to spell them out of the text of the reader. Reading should not go ahead of spelling.

Home.

Set home in order as to spiritual things.

Books

Use books properly. Wash hands so as not to soil pages. Keep pages straight. Teach children respect for books by not allowing them to tear or abuse them.

FOOD\*WASTE

Use food as a sacred trust. If you have a bad batch of bread don't throw it away. Use it. If the Lord rejected people because they were not up to standard what would become of us? Cultivate the proper attitude towards food. Do not waste or destroy. Make use to best advantage.

( Protect records. Keep where they will not be found)

Tools- Care of

Take care of tools and household equipment and clothing,

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building and grounds. Put tools away when you get through with them.

### Clothing- Care of

Turn in worn out clothing and shoes to the store house. If they can be patched or mended, okay, but all things that come from store house must be accounted for Ap 23 1935

### DREAMS \* IMPRESSIONS

Keep your lights burning and all be equal as to spiritual things. Necessary that all help to shoulder the builder. Do not hide impressions that come so that those can be benefited who are concerned. #3 dreamed that his mother would not live long, perhaps 2 days. 31 advised that he should not go to the funeral as that would save him trouble. Aften dreamed of a book written in a strange language ; seemed like Adamic Tongue.

#131, dreamed that a great plauge came and people were dying on every hand, even the doctors were passing out with the rest.

### PRIESTHOOD

The Aronic Priesthood cannot be exercised unless directed by the Melchisedek either here or on the other side , thus John the Baptist said to Joseph Smith and Oliver Cowdery that he was acting under the direction of Peter, ~~James~~<sup>James</sup> , and John.

### PROPHECY:

All prophesy of the latter days depend for their fullfillment on the actions and faithfullness of men on the earth who desire to further God's plans: And those who act to fulfill prophicies, must be worthy. No person on the earth today is worthy to have their names written in the Book of Remembrance}};...I arranged for #4 to go to to Idaho 4-24. Those who prove themselves will be enrolled in the book of remembrance.

April 24, 1935 Direction

Learn to take direction whatever that might be; keep the

spirit of rebellion as far away as possible. If the one over you directs you to do wrong and the spirit confirms the direction as proper to do it, then do it and you will be blessed. The spirit of the Lord might test you to find if you will follow it in all things. We should strive to bring back the blessings of salvation.

Ordinances: No ordinance of the gospel should administered until it can be done right under the proper authority and under the direction of the spirit of the Lord. The Lord's name should not be used ~~except~~ as an ending for your prayers unless directed to do so by the Spirit of the Lord.

LOVE:

Incourage the spirit of the Lord by being very careful to follow it's direction. We should learn to take direction and feel to rejoice that we can recieve it rejoicing because we know the Lord considers uss

Direction:

Learn to trust in those over you . True trust and confidence is the foundation of true love. Sometimes that spirit of the Lord will direct you to do things that appear wrong or that are hard to test you as to whether you will follow it's direction.

HOLY GROUND Apr. 25, 1935

The shoes come in contact with the dirt and corruption of the earth and carry more of the foul odor of the body; therefore it was necessary to remove the shoes when on holy ground.

CREATION:

Tje revolutions of the earth holds it in. place. It started at high speed and is slowly slowing up. The life of the earth is within itself and does not come from anywhere else.

CLOTHING:

The proper length of garments is about 6" above the ankle bones.



# A DREAM GIVEN TO 3-1 April 1935

About 5:00 this morning, sister 3-1 dreamed of a group which had been afflicted and wounded . Part of them had overcome the wound and received the blessing. She saw a man clothed with authority who had the keys and authority to get inspiration direct from heaven. He stood in the east end of the room and she was on a cot in the west end of the room. He walked over to the cot and put oil around her ear and side of her head, and then he layed his hand on her forehead and was silent for 2 or 3 minutes. She felt the weight and pressure of his hands as being powerful. After hesitating a few minutes he said, " There is a little fresh blood yet," and then folding his arms and stepping back to where he was previous and looking direct into her eyes said, " Because you are contending." She didn't recognize his features but recognized his voice as brother Elden's. His clothing attracted your attention and showed he had great authority and power and means to get direct information from Heaven. She awoke as he spoke the last word. She understood this blessing was similar to a patriarchal blessing but knew it was much more powerful and greater. The blood in the wound showed the wounds were not healed up yet or there wouldn't be blood there.

## SPIRIT OF EVIL

If you feel dark, gloomy, or depressed, or have the spirit of contention, then you cannot have the spirit of the Lord with you or if you are full of fear or dread or if you are all keyed up with expectation , or excitement of any kind, don't try to force an answer to your prayers, but be serene, sincere, and fully peaceful and relaxed. In this condition you can find communion with the Lord.

## SPIRIT OF EVIL AND SPIRIT OF Lord

If you are reading the scriptures and the spirit of the

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of the Lord comes over you and a question comes to your mind as to anything pertaining to what you read go right then while you are under that influence and pray for the light and knowledge your question suggests and the Lord will answer you with his spirit because you have made a connection with Him. If you are sincere and fully in tune nothing can prevent the spirit of the Lord from coming to you. Shun nervousness, despondency and becoming tense or high strung. In this way one can be calm and serene in trouble. Get in a condition of mind that when something happens that displeases you, you can get over it and calm your-self down in just a few minutes and absolutely forget it so it will not effect you any more than if it hadn't happened. Do away with contention and it's causes. Dig it up by the roots.

#### DIET

Sugar in the diet is one cause of people suffering from too much heat in the summer.

#### REPENTANCE

If you are accused and there is any possible way for you to convict yourself of guilt then do so. This is the only way to get rid of sin and blot it out. When we acknowledge our faults and ask forgiveness the spirit of the Lord comes to us as a natural result. This adds to our sincerity. True repentance blots sin out of our minds and hearts. Good intentions are not enough; only the beginning of a successful accomplishment.

Brother Brown's trip to Idaho would be the making of breaking of the order, according to it's success or failure. Brother Brown received a blessing in which he was promised that his trip would be a success and that the Lord would watch over and accompany him as faithfully and in every detail as a faithful dog watches over a child.

HARMONY

Things must be in order to work in harmony. Anything out of place breaks the harmony of the thing it may be a part of, Let everyone find his or her place and remain therein.

REPENTANCE April 28, 1935

The first principles of the Gospel are enough in properly used in our lives to close all the avenues of the devil to have power over us. The thing for men to do is to learn how to use them properly. Apply them to your lives and this blessing will be yours. Do not let anger possess you no matter what comes. If some one wrongs you and you get angry it proves you are guilty of the same wrong and it is still a part of you. Repent of it and get rid of it. If you encourage the spirit of contention it proves you have not applied the first principles of the Gospel to yourself and that something in your nature should be loosened up and got rid of by repentance and faith in the Lord.

HARMONY:

Do not try to counsel the Lord. If you have a plan that you feel will benefit the order find out where it comes from. No one can benefit the order by their own plans. The only good that can come is to learn the Lord's plan and bring it to pass. His plan is perfect. Come here ready to receive and not to give. You cannot give before you have received.

REPENTANCE:

Do not shun criticism. Welcome it. We should reverse our worldly likes and dislikes so that we will welcome criticism and shun praise. We should come to the point where we can take criticism in public as that is where it will do us the most good since it will sink in deeper and do us the most good. Praise is especially had if we all...

to let our minds dwell on it any length of time because it takes the place of thoughts and desires that might uplift us and shuts out the directing spirit of the Lord.

### SPIRIT OF EVIL

The spirit of evil is a fault finding spirit and tries to get us to pick flaws and find fault and when we welcome that spirit it proves that we are guilty also of the same fault we try to find in others. In this connection a simple illustration might suffice. A and B were working together building a door. A, taking charge. A measured the door too narrow and B also made a mistake of making one side shorter than the other. Their foreman came to A and called his attention to the fact that the door was too narrow and further that the bottom was out of square and therefore would not fit the opening. A admitted his mistake as to the width of the door and said he would correct it but said the other mistake had been made by B who said that the door was only four inches shorter on one side than the other and he did not consider that a serious mistake. The foreman took B to task for his mistake and he became angry saying A had been talking about him behind his back and he felt such a practice was altogether out of place and that A should not stoop to such things as to go around trying to run him down. The foreman chided B severely, not so much for his mistake as for his attitude of not considering it serious and what he considered worse was his trying to fasten the blame on A which he said proved very effectively that B was guilty of not only being slovenly and careless in his work but of being unwilling to correct himself so the mistake would not occur again. A had tried to help him in this but he considered it an injury he had judged good evil and justified himself in evil and showed him this was the effective way to continue and the increase his evil tendencies.

## CRITICISM OR REPENTANCE

It is criticism that helps us if we take it to heart and don't try to make excuses and saddle it on the other fellow. The devil is always there when criticism comes to prove to us that it is unjust. He clouds our mind to stop our thinking and ~~makes us believe we are~~ ~~abright and the~~ fault is all with the other fellow, but know this: if you become angry or peeved because some one criticizes you whether this criticism is right or unjust if you feel bad about it, it proves you are wrong and it behoves you to get yourself right.

April 29, 1935

Ask the Lord to cleanse this land for the gathering of his saints pre-paratory to going to the appointed spot in the land of zion is Missouri

### Spirit of Lord

Analize your conversations after you are through and find if they were directed by the proper spirit with a view of avoiding bad conversations in the future.

### Impressions-

It is necessary for us to write impressions as soon as recieved because we might forget to follow them especially if they refer to the future and even if we do remember them the spirit of the Lord might not be with us when it comes time to carry them out in that event to read our notes will aid us to get the spiorit of the Lord as it was when the impression came.

### OVERCOMING

If you have something to overcome stamp it out by crushing it's head not by striking it on the tail.

### CHASTIZEMENT

The Lord promised to raise up a pure people who would serve him in righteousness. Such a people must be able to endure chastening. Those who cannot endure

the Lord cannot be sanctified in other words those who are chastened ed by the Lord or his servants and consider the chastening unjust and fight against it deny the Lords right and justice in chastening then and there-fore they cannot be sanctified.

Pray that Joseph the Prophet may come and be here to direct this work to prepare the way for the establishment of Zion and that we may become as one with him.

#### PROPERTY

All the properties are the Lord's. If we consider them otherwise our faith is vain and we are hypocrites because we have covenanted with him and we break that covenant when we consider anything our own.

See D&C. Sec. 101 V. 55

#### DUTY

All things you are asked to do , you will be given strength to perform.

#### PRIESTHOOD

The adonie priesthood holds the key to the ministering of angels. No priesthood or covenant is any avail to a man if he does not know how to use it. Therefore it is very necessary to be instructed along these lines.

A modern machine is useless in the hands of one ignorant in the principles of its operation and so with the things of God and salvation.

#### ANGELS MINISTER

Angels minister to men unseen to them. Impressions and instructions are given by them to those in tune to recieve such.

#### Priesthood

Any power of the Lord is useless upon the earth unless connected by the power of revelation and men must be connected



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to revelation by the priesthood in order to sufficient power to salvation any other power or connector is leading up to this the perfect connection. Revelation may come prior to the coming of the priesthood but they all lead up to this great governing power of God in earth and heaven.

All blessings are given on the condition of faith-fullness and are given to grow add faith and power to attain to greater heights of faith and power. We accomplish this by centering our minds on these things. The Whold order must be connected with the power house of Gods priesthood. If the wires are not charged or there is a short in the connection then the order must fail if not directed by the Lord by revelation through the medium of the holy ghost.

SISTER FRANDSEN'S dream.

Mama dreamed Brother Kingston and his wife and Lavenda and our family were in a room getting ready to go some place. She understood she would leave the children for a little while but would soon be back. She woke up before she went. The impression came to her in the dream she was going to enter the patriarchal order and hated to leave the children as she felt they wouldn't seem the same to her when she came back ,

PROPERTY:

Our property that we leave such as homes or lands should be handled in a way so that they will not be desecrated. We have consecrated them to the Lord therefore it will be necessary to avoid their being used for other purposes than would be pleasing to him. Let them stand as a monument of the Lords work. Those who live or occupy them had better beware to handle properly or the displeasure of the Lord will come upon them. The Lord says in D. C. Sec 101 V 99 Hold claim upon them tho you may not be permitted to live thereon.

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FOOD AND DIRECTION--May 5 , 1935

Do not partake of food other than outlined except when you are sent away to do some special work and are required to eat with other people and then do as the spirit directs. Do not follow your natural desires. If you do you will be led to natural desires. If you do you will be led to think you are getting something better but you will find you are getting something worse. Any temporal work should be done in the way and manner in which the Lord directs.

CARE OF TEETH

Do not brush your teeth, it destroys the natural film created by the juices of the mouth . Leave plenty of room and after each meal eat 1 slice dry bread and chew it well working it to all parts of mouth to clean off all acid or sweet juices that may have been left on the teeth. Scrape off tartar with a large needle or other instrument then rub tongue over rough place to create the film needed. Pick decay out of cavities and chew on these teeth as much as possible. In this way cavities will heal over.

Repentance:

No matter who reviles against us we should take it in good part with no feelings or complaint.

DREAMS:

Pray to the Lord to protect you from dreams that come from the wrong source.

CLOTHING:

Wear clothes loose on body. Stockings are not good too tight.

LAND AND PRODUCTS:

Real estate should not be sold but should be held. Choice fruits and products of the soil that are produced on the Lord's

ground will be handled likewise. We will not grow anything to supply Babylon except where it becomes necessary.

### SEALING:

When any thing is sealed upon the earth and the man is worthy he will be permitted to seal it in heaven when he gets there.

### DESIRES:

We should look forward to the time when the principles of salvation and the desire to make them part of our lives and bless others by them will burn in our veins.

### Law:

The governing principle of law is the sustaining power in all things which leads to heaven if adhered to and condemns to hell those who fail to seek and find its principles and make them part of themselves.

Any law not in harmony with truth is a substitute or counterfeit made by men. Under like conditions the law will produce the same results.

If you wish to improve anything it is necessary to learn all the laws pertaining to that thing and comply with them. The destiny of any person is determined by the degree in which they learn and comply with the law that governs their being. Without law there could be no creation, no existence, no God.

### ELIJAH'S MESSAGE:

Elijah's message need not be accepted by all to make it effective, but if no one accepted it the earth would be utterly wasted. It is the efforts and sacrifices of those who apply it to their lives that will save the earth and effect the standing of every being upon the earth.

THE LOWER LAW AND KINGDOM

Kingdoms depend upon the faithfulness of the higher kingdoms for their existance since they could not exist without the sustaining power that comes from the higher kingdoms. God became the Supreme being by working in harmony with all the laws of the universe and all creations whether is heaven, hell, or earth and dependant for their existance upon those who abide the law.

BLESSINGS:

We are seeking the choicest blessings and can recieve them by living in harmony with all the revealed laws of God, and God is anxious to reveal more just as fast as we are prepared to recieve them. The spirit of the Lord will lead and teach you as long as you are willing and anxious to accept what comes and put it in to practice but is grieved if you fail ~~to reject~~ <sup>to accept</sup> it's promptings.

DIRECTION:

If you reject the council of the spirit or of a servant of God who isddirected by the spirit of the Lord it proves you are of the spirit of evil. Better then change spirits and free yourself of the evil.

REPENTANCE:

The Lore requires us to offer a sacrifice of a broken heart and contrite spirit. We must harmonize ourselves with all the Laws of God. Make use of every law concerning the sabbath and recieve the blessings thereof.

## APPLICATION, AGREEMENT AND TERMS OF MEMBERSHIP

Any person wishing to join the Davis County Cooperative Society shall be required to present a signed written application stating: NAME, AGE, PLACE AND DATE OF BIRTH, MARRIED OR SINGLE, NAMES OF WIFE AND CHILDREN with ages and dates and places of birth. All applications are to be signed by both husband and wife and all children eight years of age or over. All applicants to sign of their free will and choice. All persons attaching their signatures thereby state that they have read and understood all of the terms and agreements herein and have had them explained to them by one qualified to make them clear and understandable.

All applications shall describe all property owned by applicants together with location and legal description of same with a full list of all debts payable or due with dates payable.

All property must be listed at its actual market value to be determined by Trustee in Trust or his appointed agents with the help of the applicant, who together will decide on a fair valuation, said list to be attached to the application and agreement.

All applications for membership must be presented at a regular meeting of the Society and must be voted on and accepted by 100 % of the members present at said meeting. All members to have an advance notice of applicants wishing to join, together with the date and time of the meeting where their names are to be considered the same as if they were present at the meeting.

New members not having sufficient funds to pay their joining fee shall pay 10% of their earnings into the General Fund until their joining fee has been paid in full; after which they shall deposit their savings at interest with the intention of building up a fund to secure for themselves a stewardship.

## STEWARDSHIPS

After applicants have been accepted as above it will be necessary for them to turn in all their property, giving deeds clear titles to real estate involved. Said property may be turned back to applicant as a stewardship.

Any members may acquire stewardships when available by paying into the General Fund an amount equal to one third the value of the property they select, with the agreement that they will use all their efforts to save enough of their income to pay out the other two-thirds as soon as possible.

Stewards who fail to make their stewardships pay after a fair trial may be changed to other jobs or stewardships more fitting to their abilities.

Any steward may be considered to have failed if he reaches a place where his equity is down to 25% of the actual value as determined by the price he paid for the property less reasonable depreciation of machinery or buildings, or reduction of perennial crops such as alfalfa or plowing or other good farming practices. All such losses to be charged to steward sustaining

TERMINATION OF MEMBERSHIP, WITHDRAWALS

Any member who fails to live up to the standards set up for membership may have his membership cancelled by decision of the Trustee in Trust or the majority decision of the Governing Board. In the event members have their membership cancelled or wish to withdraw their membership, they will be given back all the money they turned in together with a settlement on all property based on the prices agreed to and listed in their application for membership less a fair depreciation on buildings and equipment. In addition to this their savings without interest will be given back to them, it being understood and agreed that the benefits of membership more than compensate them for the interest paid by the organization. If the organization does not have the cash with which to make settlement, then it is agreed that said money will be paid in installments of so much a month according to said Society's ability to pay as determined by Trustee in Trust and Governing Board. No such member to be deprived of a home who has enough money coming to secure one to their liking from homes owned by society when available; according to the amount of money due in the settlement as above.

We the Undersigned having fully investigated all the operations and methods of the Davis County Cooperative Society together with the laws and practices of its members concerned with making a livelihood hereby make application for membership and hereby agree to abide by all laws and good practices recommended by said society in so far as they do not interfere with my belief. I also agree to all the terms stated in this application and agreement for membership.

\_\_\_\_\_  
Applicant

WITNESSES:

\_\_\_\_\_  
\_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Before me on this \_\_\_\_\_ day of \_\_\_\_\_ A.D.

19\_\_\_\_\_, before me personally appeared - \_\_\_\_\_

Known to me to be the individuals who signed the foregoing document.

My Commission expires:

\_\_\_\_\_  
Notary Public

LIST OF PROPERTY:

I hereby acknowledge that this is a true and correct list of all property that I have turned in and correct and true value of same as agreed by us.



In the year, 1862, six years after President Brigham Young had declared to the world that Plural marriage was an important principle of the Mormon faith the congress of the United States enacted a law against the practice of that belief, with a penalty of five years in prison and a fine of five hundred dollars.

In 1879, the supreme court of the United States handed down a unanimous decision confirming the sentence of the Utah courts and declaring the law of 1862 to be constitutional. Straight way, Elder George Renolds was imprisoned. Other prison sentences followed.

One year later apostle Wilford Woodruff was hiding from the law in a shepherds tent near sunset Arizona and there he received the Revelation of 1880 on Jan 26 of that year.

In this revelation , the Lord Jesus Christ condemned the action of the Supreme Court and declared that all those who had taken part in this action were wicked men. The Lord is quoted to have named as wicked men," The presidents of the United States, The Supreme Court, the Cabinet, the Senate and The House of Congress, The Governors of the Territories , and all men who have taken any part in persecuting you "..... I leave out a paragraph here.

"And I say again. Wo unto that nation, or house or people who seek to hinder my people from obeying the patriarchal law of Abraham, which leadeth to celestial Glory, ---shall be damned, saith the Lord of Hosts, and shall be broken up and wasted away from under heaven by the Judgements I have sent forth and shall not return unto me void". See Book --Life of Wilford Woodruff by Mathias F. Cowley--Page 530 and 531: where you will find a reference to this

The above quotations from the revelation of 1880 should settle all the controversy as to

the manifesto came from God or From the lower regions.

The ten years, from the the year 1879 to the year 1890, when the manifesto was signed were years filled with terror for the church in which men were torn from their families and sent to prison the church property confiscated and the leaders perused like wild beasts. During this time there was a reward out for the capture of President John Taylor, dead or alive.

In the year 1886, the authorities of the church were hard pressed by leading men both within and outside the church to seek an agreement with the U. S. Government to do away with plural marriages in the United States in order to stop the persecution.

Such men as George J Cannon , John T. Caine and others went to see President John Tylor and discuss with the president of the church , this way out of their trouble:

They had prepared a document similar to the Woodruff Manifesto for President Taylor to sign. The President of the Church consented to take the matter up with the Lord to get the Lords will on this important subject. This meeting was held in the home of Hohn W. Woolley in Centerville Utah and it lasted from afternoon until about 4 oclock p.m. the next day.

The Lord Jesus appeared to President Taylor that night and gave him instructions as to what he should do.

President Taylor came out of his bed room that next morning and pointing to the copy of the proposed agreement that was lying on the table said, "Sign that thing, never, I would rather loose my right arm than sign such a thing. Sanction it, ? \*" "Never, I would rather have my tongue torn from the roof of my mouth than sanction it." "But I have been shown that my successor would sign one like unto it, and when that time comes, the church will

go into darkness and error, and I will be surprised if ten percent of the priesthood remain true to the covenants they have made. Brother Taylor sat down to the table and wrote the revelation of 1886 and had five copies made. The original copy in President Taylors own hand writing was still in existance and in a safety deposit box in the Zions Saving Bank in Salt Lake City in (about) the year 1930. And I have no doubt it is still there or <sup>(an)</sup> other safe place today. Now, <sup>it's</sup> the most important question that confronts the Church today and What brought it about ? How the Church lost the keys to the priesthood?

Before President John Taylor died , he sent for his counailer Joseph F. Smith to return from the Hawaian Islands where he was serving on a mission. He sent for him to come home ; in fact, he sent a messenger to bring him home because the President of the Church wanted to deliver to joseph F. an important message before he died .

When President John Taylor died in the year 1887, Brother J. W. Woolley and his son Lorin C. Woolley was at his bed side with some others during the time Joseph F. Smith received that important message from President Taylor, before he died.

Lorin C. Woolley was ordained an apostle by Brigham Young when he was a young man and was given the job vacated by Porter Rockwell when Rockwell died. He even took Heber J Grant over the mountains from Salt Lake City to Evanston Wyoming on horse back the time that Brother Grant made that famous statement that was out of the front page of the Salt Lake Tribune covering almost half of the page as follows "My wives have brought me only daughters I am going to take other wives that will bear me sons ".

President Grant had to act quick to escape arrest and so the Church got Brother Woolley to put Grant on the train in Evanston

and send him to Europe. No one knew where Grant had gone until he was on the ship that took him to England to p[re]side over the European Mission.

Brother Lorin Wolley went to Cuba and was a bed fellow to Theorore Roosevelt in the Spanish American War.

The main battle in Cuba was won by the Browning Machine gun. The Spanyards had a first rate Garrison of Trained soldiers on this hill and the Americans attracted, and due to the fact that the American forces lacked training, they would have been wiped out, but this gun on the hands of the Americans mowed the the Spanish force down and left them laying on the battle field so that few were left alive. I heard a report and I believe it was true that Ben E. Rich, the former President of the southern states mission secretly baptized Rosevelt into the Mormon Church.

If this was a fact that might account for the fact that he was such a great President.

Brother Lorin Woolley went on a mission to Oklahoma to preach to the Indians and while he was there he baptized an Indian woman, the wife of a chief . This Indian woman had applied for baptism a number of times before , but the chief who was known as Charley, said: "Any body who dares to baptise my wife Rosy, I will kill and Charley always keeps his word."

After Brother Woolley baptized Rosy, he was walking up the road toward the indians home and he met Charley coming down the road on his horse. Charley's six shooter in his right hand, Woolley said to the Indian: Charley I have just baptized your wife Rosy today " The indian sat there on his horse. Something had happened to him. He seemed stunned. Finally the indian's gun dropped to the ground and he said: "Thank God she has been baptised by a man " / The Indian Chief Charley was riding a beauti-

ful white horse with a new Saddle and bridle. He got off his horse and he said: "I give you this horse- 'Your horse now: You don't have to walk places no more; you can ride.

There was a thousand dollars reward for any one who would bring President John Taylor in: dead or alive.

This was near the time that apostle Wilford woodruff went to Arizona and was hiding in a shephards tent. Brother Lorin Woolley was at that time President Taylors body guard. The president called Wooley , one morning, and told him about a dream he had that night . He dreamed that three officers , on horses, came down the road from the east and stopped at the lane that led up in the field to the Woolley home, where the hiding President was staying. He said to his body guard, Brother Woolley, "I want you to go down there with your gun and hide in the brush next to that corner and if those horsemen turn up this lane shoot them off their horses. Be careful, take sure aim, but if they go either east or east or west instead of coming north, up this lane, let them go." Brother Woolley, the young body guard hid in the brush just north of the corner. The three horseman stopped a few minutes at the road that led up the lane; then, after some discussion, they rode west toward the rail road track.

In the year 1886, there was a group of men, of people both in and out of the Church that met together to try and figure out a way to stop the Persecution against the Church. The church Property, even the Temple grounds , was taken over by the Government. George Q. Cannon was fined \$25,000.00. Cannon was a coun- ciler to President John Taylor. Joseph F. Smith was Taylor's second counciler.

He had been sent on a mission to the Hawaiian Islands to escape arrest. Members of this Group who belonged to the Church

George J Cannon, John TCaine and others met with President Taylor and brought to him a copy of anproposed agreement that had been written by , and passed by the group of men spoken of above. (people in side and outside the church). The Church members of this group, brought this paper up to Brother John Wooley's home for President Taylor to sign. This was the first manifesto whichh was presented to President Taylor . It was in September in 1886, four years before the Woodruff manifesto that was signed in he year 1890 and presented to the Church for their approval at the October conference of that year.

These men in 1886 asked President Taylor to take the matter up with the Lord, which he did. No knout, he had refused to sign it and afterward , was asked to consult the Lord about it.

Lorin C. Wooley , who was the man guarding the President of the church at the time told me the story which was afterward put in print by the Musser or Wooley group.

The Lord came to Brother Taylor that night and instructed him, regarding this first manifesto, and told him not to sign it and further: told him that his successor would sign one like unto it. As a result of this meeting with the Lord, President Taylor ordained a small group of men and instructed them to see to it that not a year passed that children were not born under the covenant of Celestial marriage.

Brother Wooley and his son Lorin Wolley were two of these men. When the father John Woolley died, his son Lorin



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## The Teton Trip and What followed.'

In the year 1935 Brother 1 held a meeting every day. These meetings lasted from 7 a. m. in the morning until three or four o'clock in the afternoon.

The purpose of the meetings was to teach the men bearing the first ten numbers how to tell when the direction that came to individuals was from the Lord or from some other source. This, more than anything else, was to test direction that came through other persons to you. No, doubt when the covenant of consecration was given we had to covenant to accept council and advice from every <sup>righteous</sup> person Great or small, when this council and advice had been directed by the Lord.

After these meetings had been held every day for about three months a Teton Trip was planned. The purpose of this trip was to test how successful this trip would prove to be in testing: ~~whether~~ the meetings of the last three months had made it possible for the members from one to ten to follow the right direction. Bro. One had taught one basic fact and that was: ~~that~~ Opposite direction could not both be right. "

The main thing that Brother one planned was a long fast. This fast was planned on a fast without food or water. I had been taught that a person could go without food for a number of days, but not more than two or three days without water.

The party of ten men involved in this "Teton" trip were:

Brother Elden, No 1, Brother Clyde No 2, Brother Burk No 3, Brother Marion No 4, Brother C.W. K., No 5 Brother Bill Whitmill No. 6, Brother Perry Frandsen No. 7, Bro. J. O. Kingston No 8 , Otto Holm Mo. 9, and the Indian, George Pharosam no. 10.

This trip started in June while the cherries were ripe. We left Bountiful late one afternoon and picked up the Indian

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at Washikee about one o'clock that night and camped on a little creek the other side of the divide between Malad, and Downey Idaho. Brother one put a towel around his waist and washed all the mens feet then he asked me to wash his feet, which I did. Then the Indian asked Brother Elden permission to wash Brother one's feet which Brother one granted.

The first day after camping that first night on this little creek North of Malad, we drove almost to the dry farm.

Brother Marion wanted to show a strip of land, south of the dry farm. We spent some two or three hours camping in this place. We then went out to the dry farm, out in the wheat fields, that afternoon and made our beds in the form of two circles. Brother one made his bed in the center of the first circle, No 2 made his bed toward the north, No 3 made his bed toward the east, No 4 made his bed toward the south and No 5 made his bed toward the west. In the second circle, no 6, made his bed in the center, No 7 made his bed toward the north, No 8 made his bed toward the east, No 9 made his bed toward the south and No 10 made his bed toward the west.

Brother One <sup>2</sup>said these circles represented the fact that this work would spread all over the earth in every direction.

The second day we went through Teton Basin to the foot of the Teton mountains; when we were around the campfire, after dark, the Indian asked Brother Elden if he would go out in the hills and get the word of the Lord as to what steps we should take and what to do. Brother Elden left camp after dark that night and first day that followed the first night we camped on the little creek north of Malad we drove almost to the dry farm. Brother Marion wanted to show a strip of land south of the dry farm. We spent some two or three hours camping in this place. Later, that afternoon, we went to the dry farm, out to the wheat fields.

and made our beds in two circles. Brother one made his bed in the center of the first circle, No 2 made his bed toward the North, No 3 made his bed toward the east, No 4 made his bed toward the south and No 5 made his bed toward the west. In the Second circle No 6 made his bed in the center, No 7 made his bed toward the north and No 8 made his bed toward the east, no 9 made his bed toward the south and No 10 made his bed toward the west as was done before. Again these formations represented; that this work would spread all over the earth in every direction.

The second day we went through Teton Basin to the foot of the Teton Mountains and around the campfire. After dark, the Indian asked Brother Elden to go out in the hills and get the word of the Lord concerning what we should take and what we should do.

Brother Elden left camp after dark that night and came back at daylight the next morning with his arms full of a green plant.

During the night while brother Elden was gone indian George and brother Holms slept together in one bed. They had placed their bed just east of my bed and I heard them talking. They were both saying things regarding the fast we were on. Brother Holm was saying that he was too old to stand any more fasting. The indian was terribly hungry of course agreed with brother Holm and, no doubt, thought Brother Elden would come back in the morning and have word from the Lord to break their fast.

When brother Elden came back in the morning with this armful of green plants, he said, "If you men will eat of this plant it will help you to go on with the fast. The indian said with a very indigent air: "No sir !My people know that plant and they know it is deadly poison. If you eat of it you will surely die." Every man in the group started to eat the plants except Brother

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Holm and the Indian. Then and there the Indian ran to the road that led from the Tetons to the snake river valley and stopped at brother Petty's place in Pocatello, took of the pair of Garments Brother Elden had given to him and he never came back to the Co-op. Some years later I heard of the Indians death.

The next day we went back to the dry farm. We went through Driggs Idaho and some of the men bought food in the grocery store and broke their fast. Brother 4 claimed that he had received direction to brake his fast. Brother Elden said to me, "I expected that you would be the one that would pass this test, but brother Burke has been the only one to pass, all the others, including you, have failed in this test!" I explained to all the men that failure in this test was that they eat breadcrackers and other food: Brother Elden explained that it also included the drinking of water or other fluids. I had pertaken of water But no food.

Brother Elden said to us, "We did not sell all our furniture in Idaho Falls: so now we are going to run the truck back to bountiful and dispose of the rest of our furniture by dumping it where the farmers dump the produce they have left when they come back from the farmers market. I am taking Brother Burke with me because he is the only one of you men who passed the test in fasting. In as much as all the others of you have failed I want you, Father, to conduct a meeting that will continue all day long untill sundown without intermission; and we will be back here by sundown tomorrow night." This trip (round trip) was more than 500 miles.

When we made our beds that night Brother Elden had us make our ~~them~~ in one circle because we had lost one man, the indian. Brother Elden was in the middle of the circle. This took place in the Wheat field the first day that we camped on the dry farm.

Brother Marrion had received direction that was opposite to

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Brother Eldens direction. We had a meeting in the grainery which lasted from sun up to sundown with<sup>out</sup> intermission. Brother Elden explained that "Opposite direction cannot both Both be right. One would be right while the other one would be wrong. The abundance of the spirit of the Lord was so strong that the time passed fast and we did not feel tired. The sun came up about 5 and went down about 8 p. m. and so it was about a 15 hour day and no one got tired or weary. Every one enjoyed the meeting and felt it was something extraordinary.

The 'Pattern' of this fast was followed by most of the men that went on this trip. Brother 4 took a place next to Brother Elden and would leave the hard work for me whenever I was on a trip with him and figured he had a place above me because he had a lower number. This did not work out too well. Number three owed more than two thousand dollars to two doctors. Brother Marrion settled these doctor bills by paying each doctor \$500.00 of which came out of my savings. This made it possible for number 3 to join the order free of debt. Also : there was \$500.00 ballance due on brother marions truck. This was paid out of my savings. A large amount was paid to a merchant in the Teton basin by the mane of Mr. Miner, My home was sold to Mr Miner and through this deal a grocery bill of Brother Marions was settled. and yet, even so; Brother Marion seemed to feel that he was entitled to extra favors because he thought his services were worth more than any of the other men because he considered himself a better manager.

While we were living in the rock house of the City farm I went into one of the rooms and Brother Ortel was in the room. He said to me, " I would like you to go out of the room because I am receiving instructions from the Lord and I don't want to be disturbed."

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In a meeting that followed that night, brother Ortell told about an experience he had during the day. He said that he had learned through the spirit of God that Brother Elden was like a wooden man under brother Marion; and that the Lord wanted Brother Elden to be the head of the order and that No 5 was to be brother Eldens first counselor .

When Sister Afton lived in Cottonwood I would often go there. Brother Elden called on Sister Afton to pray; she would always ask the Lord to help brother Elden and Brother marion to be successful in the management of the order.

During the time I lived at WoodsCross one of the 'Barlow' brother came from California to see me. He told me that when he was a boy He herded cows on the foot hills east of Bountiful . One night, during the time he was herding cows, he dreamed a dream of which I will tell you:

A flood washed a large ditch on the north side of the Stake House and caused the stream of pure water that used to run through the Stake Tabernacle to become poluted. This water that had been running through the Tabernacle had heretofore kept the tabernacle clean , but the flood had caused the water to become poluted. A few young men came and started to make a dam to turn the water so it would once again run through the Stake House. These young men couldn't find enough fill dirt to finish this job. When the water backed up and started to run over the dam the leader of this group put his body in this gap ; this allowed the water to be pure again and run through the Stake House to purify the building of the polution that had accumulated there.

I realized what this dream meant:

Brother Elden gave his life not only in death but in service before his death to bring to pass this blessing to mankind.



While Brother Elden was laying sick in bed I came to Bountiful once every two weeks. Brother Elden got so tired and lonesome and discouraged that it was pitiful. I asked brother Marion to spend some time at brother Eldens bedside. I said "Brother Marion, you live here in Cottonwood and can come in every day or two and help brother Elden have encouragement fore he needs someone so greatly to incourage him through this time of his urgent need." Brother Marion promised that he would do just that. The next time I came to town, after two weeks, I asked Brother Elden if brother Marion had been in to see him and brother said that he had not even once since I had left two weeks ago. Just then Brother Marion came in- to the room. ( This was at sister Vesta's place on ninth east) Brother Marion stood behind the west door of sister Vesta's room and said to me "Brother Charles, I have lost all confidence in Brother Elden. He has lost confidence in me and I cannot have confidence in any one who doesn't have confidence in me."

Through this, I knew that Brother Marion had lost confidence in the order and was in spiritual trouble. When I asked Brother Elden what would be the outcome of this condition concerning Brother Marion, he said to me, "Brother Marion has done a lot of good work for the Coop so the Lord won't let him go too far. The Lord will take his life before he goes too far."

A short time later, brother Elden was moved out to Bountiful to Sister Ethel's home and I met Brother Marion at the store which was then at 8th east. in Salt Lake City. I asked brother Marion to sit in my car as I wished to talk with him. We sat in my car for about an hour. I asked him what he thought <sup>about</sup> my feelings that he should make peace with brother Elden before the Lord took brother Elden away from us; and he said to me, "Brother Charles, What you have dirrected me to do is the Gospe~~k~~ of Jesus Christ."

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Brother Elden died soon after this and I sat up with his body with sister Afton that night. I asked sister Afton why her father failed to make peace with brother Elden and she said, "He told me that he didn't have any thing to make right." He told me he

Before brother Marrion got killed he called his family together and told them that when brother Ortell took over that the order was no longer the work of the Lord.

All this ! did not come on to brother Elden over night. One time some people came to me and said that brother Marrion was taking more than his share of the milk. I told brother Elden about it and he went and looked at the milk record. Brother Marrion had been honest enough to show in the record that he took more than his share but he said he had to take more milk because we couldn't make any butter from the milk we were getting. Nobody else made butter, ~~either either~~. I also heard that he was buying meat and some people even said that he was buying beef. When I heard these accusations I could not believe them without proof. I will say one thing in his favor: he made a true record regarding the milk.

#### "The Man of Sin Shall Be Revealed"

"Those that Satan seeks to destroy : He at first 'makes mad'."

Brother Elden has said that some men make satan their Lord. Soon after we came home from the Teton Trip number 3 planned on marrying a woman we called Sister Davis. This woman had left her husband and had come to Bountiful from Firth Idaho. She had a young daughter. She lived in Brother Burke's house a month or more. Then brother Elden came to me one morning and said, "Father, I would like for you to go down to brother Burkes place and tell Sister Davis whether or not she should marry Brother Burke: her husband has come to take his wife back home to Firth Idaho".

When I asked him what I should say to sister Davis , brother Elden just said, " You figure it out yourself, you'll know what to say."

I knew that if number 3 married another mans wife that he would be committing adultery; and besides that, these people could go to the law and make a lot of trouble for the Co-op. I knew I could not argue with Burke, because I knew that his mind was so set that he would refuse to take my advice: so, I told the good woman to go home with her husband. Sister Davis had dreamed that she was on her way to the celestial kingdom and that she walked up to the door and peaked in through a crack in the partly opened door then turned around and walked out again. Brother Burke got so mad at me that he told his family I was a wicked man and when the pleagues came that summer, that the Lord would take my life and his family would be able to have the peaches from the farm that summer.

Burkes boys told Ortel and Merlin of the things their father had told them. This was the first seed of hatred their family showed to me.

Burke made so much trouble for brother Elden by talking against me that brother Elden sent him to Idaho to farm his mothers farm. The first year he had a good crop of potatoes. The order was very pressed for money and because of this brother Elden asked Brother Burke to sell his pototatoes. Brother Burke did this and as a result received considerable less for his pototatoes that if he had waited untill spring. I do not know how brother Burke felt about this but it seemed that he lost faith in brother Elden because of it.

Soon after this time brother Elden told brother Marion to go up to Idaho and sell his dry farm and to take me with him when he did. I went with him and he told me to stay in the granery on his farm while he went out to his neighbors . He was unable to seal

the farm. Some time before that, brother Marion and his wife came to brother Elden and asked brother Elden's advice: they wanted to go to Idaho and try to convert his wife's sister to join the Co-op. They asked brother Elden for a blessing. Brother Elden told them in this blessing that if they were successful in doing the Lords will they would succeed in the undertaking with the sister-in-law. When they failed in this aspiration it seemed they lost confidence in brother Elden's blessing and so it seemed they applied the same feeling to brother Elden who had given the blessing. This trip to Idaho was supposed to be for the purpose of selling the dry farm. It appears to me that he hadn't intended to sell the dry farm or he would have taken me with to help make the deals in selling the farm. It was brother Elden's wish that I go with. I feel that brother Marion's attitude determined whether or not the farm was sold. (It wasn't sold.) Perhaps this contributed to his losing confidence in brother Elden.

Brother Marion expected to be brother Elden's successor as leader in the Co-op when brother Elden died: but brother Elden had chosen brother Ortel to succeed him which resulted in brother Marion's disappointment.

After Brother Elden's death brother Stanley Pratt went to visit Brother Marion's wife, sister Roda; in this visit, sister Rhoda revealed to brother Stanley Pratt that brother Marion called his family together and told them the order took the wrong path after brother Elden died.

It was 'rumored' that when brother Marion was sent to Idaho Falls to borrow some money on cattle that were wintering up on the dry farm the brother Marion went to the First National Bank to see a fellow named Mr Compton who was cashier of the bank. Mr

Compton turn

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Compton turned him down.

According to rummor, Brother Marion was quoted to have said, "That Kingston outfit ruined our credit in Idaho , so I could not borrow any money there. Mr Compton( the same man that turned down brother Marrion) loaned me \$750.00 on my signature without any security , the year I went broke on my dry farm ; and he didn't even ask for my wifes signature.

Brother Marion made a check for \$2500.00 on the Bountiful state Bank and put this money in a Rexberg Bank. This might have broken the order at that time ; save for brother Ortel borrowed money to cover this check. Things like this , that people did to Brother Elden added to the strain which brought about the condition that caused his death.

Brother Elden came to me at one time and said. "I am so tired and weary that I will have to turn every thing over to Brother Clyde. I am going to move my family down to Elmo and Try to get away from it all.

When Brother Burke moved to Idaho, Sister Zella and Sister Nelda went up there to cook for the Beet Crew and when they came back , people in bountiful were told that I was the most melined man in Idaho. It was said that Brother Burk brainwashed brother Mack. Brother Elden sent him and brother Mack down to the mine and while Brother Burk was there working, Brother Marion came down to the mine. He was sent by Brother Elden.. This was the only time that I can remember that Brother Marion was at the mine.

Brother Marion stood and watched 4 men get on the skip car to ride down this steep mountain side: Brother Burk seemed to be running the job. Brother Marion , as I understood, was reported

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to have said , " I wouldn't ride that thing down this steep hill for love or money." Brother Burke climbed on and 3 others were supposed to have followed him; Four men rode that car down the rail track down the mountain side. Charles Mattingly was at the brake controls. There was a key or steel pin that fastened the brake lever to the cable drum shaft. This key sheared and released its hold on the skip car so that it zoomed down the rail , down the slope of the mountain at a terrific rate of speed, down to the bottom, throwing three men against heavy machinery, killing one of the three which was Brother Burke. Brother Alfred's leg and pelvis were badly broken , so that doctors had little or no hope for him. A nerve in brother Melvin arm was severed so that it was necessary to amputate his arm in order to save his life. Brother Ivan, one of the four men that got on the skip, jumped off the skip when its speed began to increase in momentum and miraculously escaped even serious injury so that he was able to walk on his own power. This accident was the result of the men failing to listen to the man that the Lord had sent down to save them if they would but listen. " Small things increase and grow into something big:" The results being big when one does not make corrections in time and the results are disasterous as was the case on this occasion.

One time when I went to the coal yard at 13th south , sister Vesta , who was managing the yard, showed me a bushel basket of small rocks which one of the customers claimed to have taken out of a small load of coal. I went back to the mine and inspected the coal chute which carried the coal, a car load at one time, down to the large coal bin. This chute was built out of cotton wood lumber; and was built as a contract job for \$800.00. The steel lining for this chute was a chute that came from "Freed's" lower mine chute which didn't cost us anything in using. We conducted about 2500 ton of



coal through this shute; we put old tires in the shute , in building it, every few feet to slow down the momentum of the coal coming down the shute. The coal cut holes in the sheet iron every place we had put the tires. ~~These were the~~ places where the small rocks came from. To build a new shute with sufficient iron to prevent this would involve the cost of at least \$1600.00; and would necessitate a man going up the hill again and again to loosen the humps that stuck by the tires that were put there to slow the coal. This procedure would have been a daily occurrence; breakage caused by the coal going so fast down the shute would have been consistent : 'This would mean that each ton of coal would have cost the order \$1.00 a ton as there was no sale to for the slack coal which would keep accumulating because of this condition, and would also (at this point) have caused the mine to go broke, unless a change was made.

We decided to build a tram car. In this plan for a tram car , I realized, and I testify that direction from the Lord was our main help and our work was possible through inspiration.

There was a hedge of rock about 300 feet north of the shute , so I knew that we would need a cable that was about 3/4 " around and about 600 feet long costing about \$25.00. I found an old Cheverolette truck frame that had wooden wheels. I used this frame and the rear end bearings to make the top part of a derrick. We cut the frame in two : One half to make a tram car and the other half to make the base for six ton of rock. We got a large pulley with a hook to fasten to this six ton weight. On the rear end of the truck we used the foot brake and the emergency brake was used to regulate the momentum of the speed of a full load down the track, and it was also used to regulate the speed of the tram car back up the hill.

When the tram car was finished we figured that it would hold two ton of coal when level full. We figured a six ton of rock could be pulled up to the top of the hoist by the two ton of coal at the end of this 3/4 inch cable and the empty car would be taken up the rail track by the 6 ton weight of rock and the two brakes would take care of any difference in the loads. During this time , brother Elden was working, selling real estate, for C. Ed Lewis. He was working out of this office where 5 or 6 other men other men were working. One of the men fro the mine went in this office to inform Brother Elden of what he thought about the tram car. He said, "That tram car down to the mine ~~that~~ <sup>is</sup> worth two bits. I knew that any man that had ~~an~~ <sup>an</sup> opinion like that was not a responsible man to run the tram car; so I told him that I didn't want for him to run it.

After the construction of the tram car was completed and I could see that it was ready to run, I let the first load down and then I went to my work on the dump. When the load went down the brakes and everything else worked perfectly. The man that I hereto-fore referred to loaded the next car and I heard the car coming down at high speed. The car came down and dumped itself and I heard it going back to the loading space again and for the third load. I said to myself, "Gosh I didn't know that it would do that if it were ~~fun~~ that fast." The man went back into the mine and loaded the car. Another man working at the mine <sup>that this man</sup> said was that ~~it~~ <sup>could</sup> ~~load~~ <sup>load</sup> an extra ton of coal and the third car was let down. I did not see when this car was started , but I heard a terrific crash. I looked up the hill to the ledge and saw the empty car down the lump bin where I noticed that the timbers of the hoist were broke off. the weight of 6 ton of rock had fallen to the ground. It appeared that the tram car was a mass of ruins. The man responsible

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bin. I said to him, "Did you use the brake?" He answered, "I used one brake." It didn't look as though he had even used one brake as he said that he did because; when I went up to the 6 ton of rocks, I found that the two red pine logs that held the pulley made of the front 'Cheverlet' wheels had snapped off like they were carrots. These big 16" logs had snapped two 6" wide diameter props that were anchored on the ledge below. The impact broke the front wheels.

All this happened in February when there had been a severe cold spell. There was only one man of this whole crew that was willing to help me repair the damage. One of the men who was standing above the broken part of the car said to one of the other men, "Now the people of the Coop will sure have it in for Brother Charles." He made this statement in a way that sounded like he was glorying in my failure. I had to go to town to get extra parts to replace broken parts.

Three days after we secured the needed parts, the man who helped me and I had it running again. It ran for six years and carried sixty thousand tons of coal down to the lump bin in these six years; saving in breakage an estimated 6,000 ton a year which made a saving of \$6,000.00 *year 0-4-200 in 6 years* ~~(six hundred thousand dollars) a year.~~

The same man that wrecked the tram car beat one of the horses over the head and backed him off the ledge and the horse rolled down the mountain side clear down into the big coal bin and that horse died two days after the accident.

I made a trip to Salt Lake City the day after the accident. When I got back to the mine I learned that the mare of the team had died with colic while I was gone. Some one told Bro Ortell that this horse had been worked after the accident in the mine.

Brother Elden took inventory that year he said, "You bought a dump truck this last year for \$100.00 which was and is worth much more than \$100.00 so why don't you count the dump truck at \$ 200

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and take \$100. for your profit from buying the truck; consider \$100. as loss from ~~\$400.00~~ on the horses, so you can assess the horses at \$300.00 instead of \$400.00.

These two men came to the house one day and asked Sister Lavenda to let them take the record down to their shack and they found the dump truck listed at \$200.00 on the record. These two men, with two others went up to see Brother Elden and told him that I had stolen one hundred dollars at the mine for I had listed the dump truck at \$200.00 and had only paid \$100. for it.

The men that went up to see Brother Elden were Burton Dye, Mack Frandsen, Dick Kimball, and Stanley W. Pratt. On the way to Salt Lake Brother Pratt talked to Dick Kimball and explained to him the injustice of what the other men were trying to do; and these two other men, Burton and Mack, were reported to have said that Kimball and Pratt were Traitors.

Another time Burton and Mack went to Brother Elden and told him that I didn't do anything at the mine and if Brother Elden would turn the mine over to them they would make a lot more money at the mine than I had made.

Brother Elden came to the mine and told me that he was going to turn the mine over to these two men.

I didn't sleep all night after Brother Elden had told me that and I realized that these two men had talked him into it. The next morning at daylight I went to Brother Elden and showed him some of the things that these two men had been doing; and I said to him, " If you want to turn this mine over to these two men that will be alright with me, but when you do that I would like you to do me two favors:

First-

Give me all the units I have invested in this mine

Second-

Take me away from the

"Why have you decided to ask that?" said brother Elden. I answered, "Because I know that this mine, under these men's management will go broke and we wouldn't have a mine six months from now". For these reasons I knew that this would happen:

Mr. Freed would take the mine back because we were working on a month to month verbal agreement. ( this was before Mr. Rreed gave me a 20 year lease)

Mr. Freed ~~had~~ already fired Leonard and Hyrum; so he would not turn it over to two other men that he did not know very well.

Brother Leanarda and Hyrum had signed a six year contract with Mr. Freed and Brother Leasonard had sold 10 loads of coal to the Hancock Coal Co. and failed to pay Mr. Freed his Loyalty. When Mr. Freed found this on record he was very angry; so he cancelled they six year contract. When I took my record down to Mr. Freed it showed the 10 loads of coal on record as it should be; Mr. Freed had confidence in me and told me that he would let me operate the mine on a month to month bases and that he would put us off any time that he found us doing any thing that he did not approve. I operated on ~~this~~ bases for eight years. *on a verbal agreement.*

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When Brother Alfred first come to the Co-op Brother Elden sent him to help me arrange the floors of the east two tents so that we could pour the cement for the floors. I had already got the floors of the two east tents ready to pour the cement.

Brother Alfred , instead of working for me, took the job over. He claimed that the cement should be 4 inches thick instead of three inches that I had arranged for. He insisted that it was necessary to take the 2 x 4's up and change the cement to 4 inches instead of three. I could not convince him that three inches was thick enough. I helped him to take the forms up and change them to make a 4 inch floor instead of three. I did this because I didn't want to take a chance of having trouble with Brother Alfred. He might have become discouraged and left the order since that was his first day working for the order. It took us all of one day to make the change from a 3 inch floor to a four inch for the thickness of it; we did not have time to change the east tent and left it the way I originally had it. The following day we poured the west tent and the bath room; and also poured the east tent with a three inch thick floor. I was not consulted and it was done to suit Alfreds wishes. Ten years went by before anyone noticed anything about it.

In the meantime Brother Stanley Pratt was working at the mine and he told Brother Elden that he had to follow the trail around the Hill and leave the group when he ate his dinner because he could not stand to listen to Brother Mack run down the manager of the mine who was the father of the leader of this work. I did not tell brother Elden about this because brother Elden had enough other problems; but when brother Elden heard from brother Stanley of how Mack was running down the 'manager of the mine', his father, he came to me and told me to go get brother Mack away



from the mine . He was afraid that the spirit that was with Mack would cause Mack to get hurt or killed or that one of the other men would get hurt or killed. I learned that Brother Elden came to Mack in a dream and told him to get a job some place on the outside of the order.

A few years later , on a sunday evening, I was to a meeting at Brother Wrens place. It was necessary for me to leave for the mine the next morning ; I needed a worker for the mine and I supposed that Brother Mack had relinquished his hatred of me and so after the meeting I told Brother Mack that I would like for him to come to the mine and work. He seemed pleased with the offer and said that he would come; I said to him, "If you come to work for me you will have to feel differently toward me than you have before." This, aroused his imotions and he said, "That is impossible to do". At this I answered, "If I have injured you in any way what can I do to make it right?" He would not answer; so I said "Why do you feel the way you do.?" To this: he answered "Brother Alfred had to tear your work up when you was making the cement floors at the tents." I asked him if there was anything else. To this: he answered, "Yes, when you had that patch of wheat you asked Brother Burke to let his boys help water this wheat when it was a job that one man could have done alone."

His answers were so unreasonable that I walked off and didn't say anything more.

The next time I went into the store sister Vesta , my wife, said; " I thought you were up to big business when you took a man out of a good meeting and gave him a 'good cussing'. I told her just what had happened and she said , "I can't figure out what is the matter with people that they twist things like that." It seemed that they had gone to a lot of trouble to make up the story that they did.

This was in the early spring of the year. They wanted the money to buy trucks, machinery, and to put their crops in on a large scale of desert ground they had leased from Simplop on the desert west of Blackfoot. To obtain this money, Bro. Ortell mortgaged all the dairy cattle at the Woods Cross farm, with the agreement to pay this back in the Fall when the crops on the desert farm were harvested and sold. That Fall, when the crops were harvested and sold, the Frandsen boys decided that the Co-op was not big enough to finance their projects from year to year and they would pull away from the Co-op, and they would work through their local banks in the area which they deposited all their money for that years crops in the bank instead of turning it into the Order to be used until they needed it the next spring. This also left the Order without any money to pay back the \$35,000.00 mortgage which was borrowed on the dairy cattle at Woods Cross.

This worked a real hardship on the Order almost causing them to loose their dairy herd. The loan company finally worked it out to give us extra time to pay this off. This Fall the Frandsen Bros took part of that money down to the Chevrolet Co. and bought two brand new 1955 Chevrolet cars.

Because of hearing this story from sister Vesta, I took brother Ivan to look at the floors that Brother Alfred had criticized me about. Brother Mack saw it too, and neither he nor brother Ivan could see that the 4 inch floor was any better or any worse than the 3 inch floor; the only significant difference was; it took 1/4 more cement and a whole day longer to build with two men working on it.

Concerning the job with the wheat !: When we planted the wheat, we didn't have a marker to make little ditches every two feet, down to the bottom of the patch. The water master came that morning and told me that we could have the whole large canal full of water for two hours at two o'clock that afternoon . Because the wheat land was gravelly this whole stream would sink in the ground ; it hadn't been marked. Men would have had to shovel ditches clear to the bottom of the patch. The canal was very gravelly making it impossible for my two boys and I to water more than 1/2 of the wheat. Brother Burke, with his two boys, had promised that he would help me ; but when 2 o'clock came , Brother Burke and his two boys started to clean out the grainery instead of helping with the wheat. In this way he broke his promise to me. The grainery work could have waited until the two hour water turn was finished without any thing being hurt.

"WHOM SATAN WOULD DESTROY, HE FIRST MAKES 'MAD' ".

'This has been verified a number of times in the Order.

*Correction on left page*  
The Frandsen Boys came to Brother Ortell and asked for *5 left page* \$35,000.00 in cash. ~~As soon as they got this money they went to the Chevrolet Co. and bought a new car.~~ Brother Wendell was there at the Auto dealer show rooms when they purchased this <sup>2</sup> car. Ronald Mattingly dreamed that he saw them get in this new

Off the road and fell in the river and all the boys drowned but one and he climbed out. ' This dream relates to spiritual death; the drowning means the loss of the spirit of the Lord. When Burke told his boys I was a wicked man and their family would get the peaches growing on the place that fall. This 'Mad' action by brother Burke turned his family against the gospel.

When Rodger was a small boy , he dreamed one night that sister Besie came to the mine with a large group of people; they were almost naked with their clothes worn nearly out and they were hungry.

Sister Lorene dreamed that she went into a mortuary where there were two coffins; each coffin contained a body, one was brother Marion and one was Brother Mack. These are two men who refused in Baptism so they had to wait for some one to be baptised for them. This means that they will not come up in the first resurrection; but will have to wait.

I had a dream one time, where in this dream I went to the other world and I went to a meeting there and I saw my father and mother at that meeting ; they were not together and one of my children was preaching to the people in this meeting. Sister Orlean was permitted to go to the spirit world and she saw my father there and she said "Grandpa , why are you not with the people of the Order over here on this side of the veil"? : he said to her, "I had my chance to join the order while I was in mortal life, but because I failed to join the order while I was in my mortal life I will have to wait."

Once when my father came to see me in 1935 while we were walking toward the rock house where we lived and we could see the tall weeds all around the house my father said to me " Can you tell me what these tall weeds are for?" At this time , my

father was feeling rather upset by the things I was telling him about the Co-op.. This question ("Can you tell me what these tall weeds are for?") was a spontaneous expulsion of emotion directed by an evil spirit. I answered my fathers question by saying, "Yes, Sir I can tell you: They are there to keep people out of the Co-op: for people who cannot see over them." "It aint' SO ! IT ain't ! SO." He said with emphasis !

I loved my father and my mother with a love that was eternal and I followed my father's desire all my life except two times.

The other time was when he tried to get me to take sides with him when he asked my cousin to give him <sup>to</sup> (my father) his dog. The boy refused to give up his dog saying , "No sir ! You cannot have my dog." We badly needed this dog on our farm because he would take the neighbors cows out of our field without being told to do it.

One time when we lived in Grover Wyoming I had a dog that would do anything I told him to do : such as , to chase cattle or horses out of our field whenever I told him to do it; One day when I was away to school , my father tried to get this dog to chase some horses out of our field, but the dog refused.

My father told me he didn't want any thing on our farm that refused to obey his bidding; so he said, " I want you to take that dog up to the mouth of the canyon, take a shovel with you ; and shoot that dog and bury him <sup>you</sup> in that hole that are to dig. With a heavy heart, I did just that .

One time, when I was a boy, I almost got my father into serious trouble. There was another boy , my age, named Wallace . Wallace was about a head taller than me and one time while we were on the playground we had some trouble. In school, he sat just in front of me. When we went into the school room, after recess, I waited until the teacher went out of the room by the

back door. I had put a piece of hard dobbling in my pocket and while the teacher was gone I took this dobbin out of my pocket and threw it as hard as I could and hit Wallace on the back of the head. Wallace waited by the right side of the front door until we <sup>the rest</sup> (all of the students) left the room by the front door: Wallace had gone first, but he waited and suprised me by hitting me on the chin. The blow pealed the skin off my chin : with blood running down my chin , I turned around and backed him against the log wall and punched his face untill he was squealing so loudly that the man teacher came out of the front door. Upon seeing me do this to this young lad the teacher <sup>took</sup> ahold of me , told me to go home and that I was never to come back to school again.

As I walked toward home I saw my father in our field irrigating a patch of hay and I went over to him. He took one look at me and said, "What ~~! and~~ You ~~doing~~ out of school this time of day?" I answered saying, "Wallace hit me on the chin and the teacher expelled me from school." My father then said, " And I suppose you hit Wallace back?" I answered, "Yes, I hit him back". To'this my father said, " Well ! you go right back and if that teacher sends you home again , I will go down and whip him."

I didn't tell my father that I was to blame for ~~that~~ Wallace had done to me and I knew that he could ~~still~~ see the small streak of blood on the front of my shirt, of which he had failed to notice at the time he had expelled me. I was enveloped in a superfluous spirit of heroism, as I had misconstrued everything; for this, I was always ashamed; for this feeling of hatred, that aroused from this incident continued for years.

When I was sixteen years old , I, with the family, went out to visit the old farm in Grover Wyoming. When we arrived, the old "yellow" mare, that had been on the farm six years ago , was still



there. Wallace came over , one day, and got 'old doll' and was riding her past our house , on over to 'his' house, on his fathers farm. I felt that Wallace was abusing her and so I told him that 'old doll' was my horse and that I wanted him to get off her and let her alone. I neglected to remember that Wallace and his family had been feeding 'old doll' for six years and because of this , they were entitled to have some interest in her. Wallace used foul language to me calling me names: when I would run to pull him off the horse , he would whip old doll and make her run so fast that I couldn't catch him.

The next sunday, I was invited up to a place known as the Peterson farm; I was invited to have some fruit that was growing there. I saw Wallace there , and upon seeing him I told the other boys what he had done to me while he was riding old doll. Wallace called me a liar and challanged me for a fight. I hit him twice and then he said, "I won't let you hunt in our canyon any more". As I thought about these things and analized them I was ashamed as I could see that part that I had played in it. I had a strong desire to make this right and I longed for the opportunity to do this: I felt that I would do this that the Lord would surely bless me. Because of these desires , the Lord opened up the way for me to make these things right.

Somewhere near the year of 1909 I was called to Blackfoot Idaho for the purpose of serving on the Jury. A brother of Wallace, was living in Blackfoot at the time. His name was George. I called George and asked him what had become of Wallace. He gave to me, Wallace's address which now, was also in Blackfoot .

That same night, I went to see Wallace. When I got into his house I said, "Wallace, do you remember the last time that met?" I could feel anger welling up in Wallace and He said to me,

"Do you think that you can whip me now?" I answered him saying, I didn't come to fight, but to make right with you the things I did to you. "Tears welled in Wallace's eyes; he didn't say anything, but he showed every sign of having forgiven me."

A short time later I learned that Wallace had been promoted to the job of freight agent and had been fired because of taking place in a fight with one of the men that had come to him to get his freight shipment. Soon after this, Wallace died.

I have often wondered if the antagonism that I gave to Wallace those years before could have influenced him in his later experiences, causing him to lose his job as a freight agent. I am writing this story because I feel that little things can sometimes make the difference between success and failure in some one else's lives.

Satan usually fans the embers of these little misunderstandings into a big fire that sometimes takes a person's life: as it might have done in the above example, and I wonder how many times something like that has happened to someone in this work.

Brother Elden cautioned us to learn to bind Satan, and I feel that it is in this interest that I should point out in this history the pitfalls that can destroy so many of our people's spiritual lives.

I have learned of some of the dreams that the Lord has sent to some of the members of the order that attention might be called to these things... to warn us of the many pitfalls.

If a bridge ahead, is washed out and you are traveling upon that certain road, the water in the river might take your life, but it could not effect your spiritual life.

When people lose their spiritual life, they do not find out until they are at a place where there is no escape. The example

of the parable of the rich man and Lazeras shows a wonderful picture regarding this .

There was a certain rich man , clothed in purple and fine linen and lived sumptuously every day and and there was also a very poor man who was covered with sores. The poor man was carried to the rich man's gate so he could eat the crumbs from the rich man's table. Finally the Poor man died and was carried by the angels to Abraham's Bosom; the rich man died and was buried; and with his soul in hell, and being tormented, he lifted his eyes and saw Lazeras in Abraham's bosom. He said "Father Abraham, have mercy on me ; send Lazeras that he may dip the tip of his finger in cold water and cool my burning tongue for I am tormented in the burning flames of hell. " to this: Abraham said, " There is a gulf fixed between us so that you cannot pass. the rich man , then, said, " I pray that you will send him to my fathers house.: For I have Five brothers--send Lazeras to testify before them so that they will not have to come into this place of torment." Abraham said unto them , " Let them hear Moses and the prophets. To this the rich man answered saying, "If one goes to them from the dead , they will repent." Father Abraham said, "If they will not hear moses and the prophets, neither will they be persuaded by one that has risen from the dead.

THIS PARABLE OF THE LORD APPLIES TO US ALL.

I would like to tell you about a letter from Nelda Hansen. This letter was dated Sept. 8 1959: More than ten years ago . In this letter she tells me of a dream and in this dream I had a small farm in Idaho. It seemed that I had sent Ivan and Nelda and some of her children to inspect this farm and see what could be done to get this farm in a condition so that it could be producing again. There was a house on this farm and accross from it there

lived

a woman ; she told Nelda that the people had moved off from the place because there could be felt and heard an evil spirit in that place ( it was the place that Brother Charles had moved out of when he moved to Bountiful). In this dream , sister Nelda asked me; what were the cause of the cries that came from this place every morning? I explained to her the that cries showed that my father was in torment because he failed to join the order when he was living on the earth. It was shown in the dream that this woman was blaming, there being an evil spirit there on to Brother Charles since it had been where he had lived. This evil spirit was shown to be standing behind this woman; he was shown as the devil himself. It seemed that the evil spirit had the power to make a twelve year old son of this woman, who had died in his boyhood, come over to where they were standing: that evil spirit was about to destroy them but the woman rebuked this spirit in the name of Jesus Christ so that it left the farm. Then the twelve year old boy put his arm around her waist and told her that he had been trying to go to his Grandfather and give him the help that he needed and now that the devil had been driven from the place he would be able to help his grandfather.

This woman, that I have been telling you about, is someone that has left the order; she and her husband were unable to work inside the order because they could not get along with the leaders of the Co op ( they especially could not get along with No 5.) All this was the result of the effect of #3 talking to him and convincing him as well as convincing his own children that I was a wicked man; This negative influence of #3 caused all of his children to leave the Co-op.

One of #3's boys had even gone to Brother Ortell and told him that we had never done anything to help their family disre-

garding events that had happened shortly after they and then I had joined the order. #4 allowed #3 to pay debts that he owed with cash I turned in. I would like to bring to your mind again the dream that Brother Ronald Mattingly had the same night that (time) the Frandsen boys went into the Cheverlette Co. sales room and bought a new car. In Bonnies' dream, all the Frandsen boys got into this car and drove it off, into the river and only one of the boys got out, as the others drowned. (Ronald didn't know at the time he had the dream that the Frandsen boys actually were getting a new car). His dream represented their spiritual drowning.

There was a more hopeful dream given to someone at this time of which I wish to tell you about.

Brother Kingston dreamed that sister Besie came to the mine with a number of people and they were hungry and almost naked with their clothes worn to rags.

In Nelda's dream, a woman was entertaining the Devil in her home: and she was seen to be accusing me of being directed by the Devil. This was a parallel to the Jews fore they accused the Lord Jesus Christ the same way.

A dream was sent in a letter one time to one of the men at the mine. I don't understand why such a dream was not sent to me as the progress of the mine and the people there has always been of great concern to me: as I have felt a close concern for the people the Lord sent here and I have felt responsible for the progress of the mine and the workers; as I was manager. But I shall tell you of the dream anyway:

Dear Jerald:

I had a dream Last night that troubled me very much and felt it my duty to tell you of it so that you can take

protective measures to avoid a possible tragedy.

The dream was about the mine. It seemed that one of the men working there (I wasn't able to tell who it was) had driven his car up into the mine and was smoking a cigarette; thinking no one would find out. Some way or other there had accumulated a gas pocket and when he lit his cigarette the gas pocket exploded, and it was such a tremendous explosion it ~~caused~~ <sup>saved</sup> the whole mine, killing all the men that were in the mine at the time. The news papers called it the worst mine disaster in the history of the state. The loss finally was so great that we had to close the mine, and I knew it would be a terrible blow to us. It seemed that you and Brother Charles were the only men there that didn't get killed at the time.

I don't know the exact meaning, but would advise you to check into the personal habits of the young fellows there in a quiet way, so as not to arouse any trouble with them, and make sure they are all worthy of the protection of God by being completely dedicated in their efforts to please him. Any warning of trouble always comes early enough so that measures can be taken to prevent any bad thing from happening. Be prayful and diligent and you will be shown how to prevent such a disaster.

Your Brother in the service of the Lord,

Your brother, Malvern.

<sup>Roanna</sup>  
In 1963 ~~Roanna~~ <sup>Roanna</sup> Elstrom had this dream:

" I dreamed I was at the mine walking up the road that runs through camp. As I was walking I noticed that all the homes were vacant and falling apart. They all looked like old shacks that hadn't been occupied for years. I kept walking until I reached the last house at the top of the road where Lucy used to live. Inside was gathered a large group of Co-op people. They seemed excited and afraid because the whole mine was ~~about to~~



The rats were running everywhere; in and out of the homes, and they were big and fat. There were people gathered inside the last house; they were discussing ways and means to dispose of the rats. Trenches had been dug around the houses and people slashed at the rats with knives.

Lauring was there and because she understood how rats can be connected with disease; she was asked to dissect one of the rats that had been killed. She found the spinal column of the rat was all gray and moundy; this was evidence that the rat was diseased. Because the rats were uncontrollable; and the mine seemed worthless, several people suggested that the mine be sold.

The dream changed and I was at "mom's". I was sitting in a car with some other people when Brother Ortell came to the car. I asked Brother Ortell if the mine could be sold. He answered, saying, "If the mine is sold; and the buyers make a success of it : we will have that to think about."

-----Joanna

July 27, 1964, Dennis White had this dream:

" I dreamed that Burton Dye was going to die; but we <sup>were</sup> ~~ere~~ going to have his funeral before he died. Among the ~~lues~~ <sup>ones</sup> that were present there were Ivan and Nelda. We were all waiting for Carles and Naomi, so that we could start. Burton said , "It looks like Carless; and Naomi will be late for their own wedding." I couldn't stand the thoughts of Burton going, so I left the house , and went out to the barn to be alone to cry. It seemed that the barn was the one at Elmo. When I got to the back of the barn , I saw a blue casket trimmed with gold. The casket was very pretty; and it seemed that Burton was going to be buried in this casket. I returned to the house and saw everyone sitting around the table.

had many branches upon which were some big plums and each and every branch. There was a branch pointing to Ivan and Nelda; the plums kept dropping off that branch until all the plums were gone and the branch fell off.

Ivan said that the branch represented Nelda's family. He said that Nelda's kids had done wrong things until one by one they all dropped off; he also said, " All that we do and say should be uplifting and upbuilding and never to tear any one down. "

I saw Jeanne Hall there. She wanted to use my amplifier to play for the funeral. While she was playing I thought, " I sure would like to play as good as she does;" After this, I went back outside behind the barn to look once more at the casket. When I got back out there, the casket was gone; instead, there were all the cows that Burton had lost. They were all there together, and I thought, "I wonder what Burton is going to do with the cows. Who will have them then? I wish that I would have them."

THERE IS A PROPHECY THAT THE POWER OF SATAN WILL BE REVEALED. *see page 47*

*20* Brother Eldens's mission in all his teaching and preaching was help his people learn how to bind Satan. In his New Years meeting, his whole set of teaching could be summed up in his words, " When I speak of the Lord, I include all those who have become one with Him. "

The scriptures 'tell' of those who have prevailed and been approved of by the Lord through sacrifice. According to the temple ordinances, the most important law of the gospel is; 'THE LAW OF SACRIFICE'; 'This LAW was the flaming sword that kept the first man from going back in the garden and partaking of the fruit of the tree of life. It is shown to people in the temple that those who do not succeed in making and keeping the

LAW OF SACRIFICE they cannot progress in the gospel. They are allowed to continue through the temple and take the other covenants, but they can never attain a place in Gods Kindgom, receiving Gods blessings unless they abide by those laws that have been shown to them.

Because of existing conditions; all the people who go through the temple take the covenant of consecration and are then 'forced' to break it upon leaving the temple when the door is closed behind them : where-upon Brother Elden received a new covenant upon, on the top of the highest mountain that is east of Bountiful, Utah. When the Lord chose Brother Elden through which to send this new covenant, all other covenants there thereby dissolved , this means; all other covenants were of no effect through which source they came. ( the Church lost it's authority to give covenants)

WHERE IS SATIN; THAT WE CAN PUT THE ROPE ON HIM AND BIND HIM?, AND CHAIN HIM DOWN? Is he in China , Russia, or England, or France, or America ? ; by his agents, he is in all these places : but there is a more vital place which he seeks to be in. In these other places he has chained down even his own agents with chains that no one has been able to break. It is the prison house from which they cannot escape. And what are the chains ?; the power of false doctrine that nothing can have any effect upon except the Lord Jesus Christ and His Gospel . 'It is his whole Gospel (not just a part of it) but indeed , it is all of His Gospel that can effect and loose the chains of Satan : indeed, it is the fullness of the Gospel of Jesus Christ that can loose the chains of Satan. Satan will try to stop the power of the Lord and that power is where the Lord has given his covenant of consecration and that is: to the Davis County Co-op of Bountiful Utah. 'It is the power of God through the law or covenant of consecration given to Brother Elden in 1935.

When the Savior sent his apostles out to preach he first told them not to go until they had been blessed with power from on high , of which they received on the day of Pentecost; this is the promise that the section 76, verse 50 of the Doctrine and Covenants refers to. It is also in the charge to the twelve apostles, given to them by Oliver Cowdry. It is the power that can bind Satan. In order to point this out to you I have relied upon information sent by God through dreams sent to my brothers and sisters. I shall start with Malvern's dream.

This dream that I here-to-fore referred to showed a great explosion which ~~destroyed the mine and killed~~ death of the men in the mine with the exception of myself and Brother Gerald. This death represented a spiritual death which is the worst death that any one can suffer.

In Neldas dream, the woman that accused me of leaving an evil spirit on the place when I moved from Idaho ; and in which dream the Devil was seen coming out of her house , shows how the devil uses a most powerful trick where in he <sup>servants</sup> tells his how to influence righteous men. Those who believe these erroneous reports get sick and die spiritually as a result of believing these lies that are instigated by Satan, for Satan is the Father of all lies.

Referring now to Sister Joanna's Dream about the Rats:

The Rats are the dirtiest and most destructive of all animals. They are the worst carriers of disease in the world. Rats have been the cause of Cororea epidemics that have killed millions of people in Europe. Her dream portrays the same thing that Brother Malverns does and plainly show that people who are directed by the evil power of Satan are the most destructive people in the world. They are the most destructive of righteous principles.

Dennis Whites dream not only shows the same message but adds to it.

The Blue and Gold casket represents the fact that a man will be burried in it. The man who is to be burried in it appears to be one of the most righteous men that can be found; it is a parallel to the white caskets the Savior referred to when he said, The Jewish Priests , the , were burried in full of dead man's bones; while inside they were hateful raving wolves, and preachers of false doctrines; they were the Devils agents who pose as righteous men and sometimes as women. The man to be burried in casket shown in Dennis's dream set a spiritual fuse at the mine. The fruit tree shown in Dennis's dream, in which Ivan said the fruit of one of the branches represented Nelda's children, represents Ivans share of his interest in the order and the key to the dream is in Ivans statement wherein he said, " Whatever we do or say should be upbuilding and we shouldnt tear any one down." When one tears down the leaders in the eyes of the children it effects their mind and heart so that they cannot optain a testimony of this work. It also robs the testimony we away from older people so that leave the co-op for the things of the world. This clearly shows the message of the Savior as we can read in the 121 section , verse 34 of the Doctrine and Covenants . It is as follows: "Behold there are many called but few are chosen. And why are they not chosen? ; Because their hearts are set so much upon the things of the world, and they aspire to the honors of men, that they do not learn this one lesson-- That the rights of the Priesthood are inseperately connected with the Powers of Heaven; and the powers of heaven cannot be controlled or handled except upon the princeples of righteousness. That they may be conferred upon us, it is true; but when we under take to cover our sins, or to gratify our pride, or vain ambition, or to

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the children of men in any degree, of unrightousness, behold the heavens withdraw themselves; the spirit of the Lord is grieved; and when it is withdrawn, amen to the Priesthood or the Authority of than man. Behold, ere he is aware, he is left unto himself, to kick against the pricks to persecute the saints , and to fight against God. We have learned by sad experiance that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrightous dominion; hence many are called, but few are chosen.

No power or influence can or ought to be maintained by virtue of the priesthood, only by power of persicution, by long suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile: Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing afterwards an increase of love towards him whom thou hast reprovod, lest he exteem you as his enemy; That he may know that your faithfulness is stronger than the Cords of death. Let thy bowels also be full of charity towards all men, and to the house hold of faith, and let virtue garnish your thought unceasingly; then shall thy confidence of the priesthood shall distill upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion , and thy septer an unchanging septer of rightousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means that it shall flow unto thee for ever and ever.

The story which expains the cause of all the trouble these dreams fortell can be told this way:

One day when I was standing by my car, Brother Burton came up to me and I asked him what he thought about the things that the boys in the mine were talking about. These things had been



discussing #1, #8, #10 and myself; they were saying things against me and against my boys, Merlin and Ortell. They accused me of being worse than a murderer, and they accused Merlin and Ortell of being morons. When I asked Burton what he thought about these charges against us to my horrified surprise he was in sympathy with their evil accusations and said to me, "You told Ronald Stoddard to take Sharon DEF out and go all the way with her." In shocked response I said to Burton, "Would you take Ronald Stoddard's word against my word?" He answered saying, "Yes, I would rather take Ronald's Stoddard's WORD than yours". I was shocked beyond speaking and I felt that while he was under that spirit there was nothing I could say to defend myself that he would believe or even consider: and an unheard, but comforting voice said to me, "Blessed are you when men revile you, and say all manner of evil against you falsely for my name sake. Rejoice and be exceedingly glad; for so persecuted they, the prophets before you". I never claimed to be a prophet, but this came to me as tho it came straight from God.

As I pondered about these things, my thoughts went back into history regarding the record this man had made in the Co-op. One of the most important things was, the false teaching he had maintained since he came here. He had talked a lot of how he thought that charging interest was wrong.. When I first came to the Co-op I had wondered about the subject of interest and when I confronted Brother 1 about it, I told him that the Devil had used interest to destroy the world and I reviewed the story of the man who went to the Blacksmith and asked him how much he would take to shoe his horse. The Blacksmith said, "I will shoe your horse if you will pay me one cent for the first nail and double the amount that you pay me every time that I drive another nail until I have finished shoeing the horse."

this bill up for the 32 nails and the amount will add up to fifty million dollars or more. One penny put out to collect this amount of interest at the time of Christ would have called all the money in the world ; in fact, all the property in the world before now. I brought this out to brother Elden and he answered me saying, "I know that the devil has used 'interest' to destroy the world , but we know the power that comes with interest and we will use interest as a help to save the world: 'For instance, If we take 6 % interest from \$7500.00 and from this, we can pay the office expense and give the members of the co-op 4 % interest on their savings compounded every year: Through this, will be instituted the master stewardship plan ; a man will receive a set salary when he has saved \$18000.00 or more and the balance of his savings will be divided among the savings of other 'brothers' so as to keep him from becoming richer and others staying poorer. The plan became known in 1935, soon after the Order was started, with there being but five members. ' And so : For any man to appose interest would be like saying that Brother Elden was not a prophet and the Order is wrong.

Because I understood these things in this light I felt that ~~any~~ person who talks against the principle of interest is speaking a false doctrine. If we cannot accept the principle of interest we have not progressed beyond the understand<sup>ing</sup> that is within the Mormon Church. There are three principles in the order upon which all other things hinge; they are: Interest, marriage, and the order of one being above another. ' This can be likened to a tripod: if you take one leg of the three legs of a tripod away, the others fall and are also 'away'.

'And now, to tell my side of the story about Ronald Stoddard,

Burton Dye misinterpreted this story to many people , as many as he thought would believe, and by so doing caused many of the young people to loose their faith in the order.; 'This !, I firmly believe was instrumental in the Hansen boys, Evan and Allan , drawing more than \$20,000.00 out of the Co-op and was instrumental in causing them to leave the Co-op and to go South.

I would like to mention again that Loreens dream showed the death of Marrion and Mack because they rejected the ordinance of Baptism and did things of which I have here-to-fore mentioned.

My conscience before God is clear as a child regarding what ~~has said~~ about me concerning Ronald Stoddard and Sharon Defae and I feel that anyone who would believe these false accusations would thereby loose the spirit of the Lord and leave the Co -p as a result of this Belief in a black lie. Things like this show how anxious Satan is to destroy this work; he has used all the 'gadget's ' in his program to discredit the Servants of the Lord and thus distroy the LOrd's work on the earth.

The terrible explosion shown in Brother Malverns dream could have very easily represented this situation and ' Satans appearance in the woman's home across the street in sister Nelda's dream. The woman , represented all those people in the order, as well as those who have gone out, who believed in the order and have been disillusioned because of the circulation of these lies/ ' This ! has brought the disastrous results shown in Malvern's dream where in was shown the terrible explosion. ' The explosion, being the effect of so many of the people drawing out sacred funds to start projects of their own.

A young man in the Coöp took a good share of Alfred's family out and went mouth. He told Brother Alfred that if he tried to stop him or cause him any inconvenience that he would have

Brother Alfred put in jail. In answer to this from this young man, Alfred told him that if he did anything like this, he would someday find him and give him the worst beating he had ever get had. Brother Alfred came down to the mine for the purpose of stopping this man from taking a good part of his family away, but Alfred found out that he had already left to go south, and Alfred told me that he intended to follow the man who went south and bring back his children. I realized that this was an explosive situation and would bring to pass the trouble that we were warned of in Malvern's dream; so I told Brother Alfred to go back to his home and let the Lord handle it. 'This, Alfred did.

Evan Hansen (one of these boys) boasted that he would convert all the people who had savings in the Co-op and get them to draw their money out and thus break the Co-op. Kathleen wrote a letter to Evan Hansen of which he answered. He told Kathleen in his letter to her of some things that he thought I had done. He claimed that I had done these things of which were far from the truth. This showed that he had ~~received~~ been misinformed concerning me and others by someone else. He wrote to Kathleen about these things in his letter to her.

I am writing this to show more clearly how Satan tricks and deceives the minds of some of our best members. Satan has practicing his skill in this for six thousand years, and has turned nation against nation until the nations of the earth have been his victims to their own destruction. It is with the Lord's people within this work that God has sent the knowledge whereby we can develop the power to bind satan. I am very thankful that God has chosen servants to which he gave the plan whereby satan can be bound. These dreams as well as many others have have been given even to children; they show where and how the Lord has been busy.

ing force.

There is not one single person who has ever been in this work that I would not welcome back showing a spirit of repentance, acknowledging the realization that had they been able to accomplish the things which had been upermost in their minds that it would have destroyed this work and showing that their desires were to support the servants of God and prove loyal to God's work. Because of the help of the Lord Jesus Christ and some of his servants on the watch tower of rightounness satan has not been able to stop this work by working on the minds and emotions of some of the people as I have mention here-to-fore.

THERE IS ANOTHER STORY THAT MAKES CLEAR TO ME THE SECRET OF HOW SATAN SLIPS INTO THE HOME.

Satan has his angels working were the same as the Lord has.

I had a farm where I lived in Idaho. This farm was 20 miles north of Idaho falls. My wife, sister Vesta, as we all called her who knew her, was more than an ordinary woman. She was one of the best and one of the most remarkable women that lived in this day and age. When she was keeping the store she took the things home and used her self. She took home progace that was spoiling and charged herself full price for it. She was honest in her dealings, right to the penny.

One day, she and our son Ortell decided to go to Salt Lake and Sister Vesta said to me. "I want you to meet me with the car at the Depot next thursday when the train arrives from Salt Lake. On that Thursday, I went in to Roberts to do some work on my farm. I left Roberts at least one hour before the time for me to meet this train. When I arrived at Osgood, which is about 5 miles west of Idaho Falls my Dodge Car stopped and it took

train. When I learned what the trouble with the car was it was too late to meet this train . I had not calculated that this would happen. The shaft that run the distributor had a collar with a key to connect it to another shaft that was propelled by a belt that run the Generator. This key could be seen on both sides of the collar , but was sheared off on both sides of the drive shaft that turned the distributor. The parts fit quite snug, so at times when the crank was turned these three different parts of the key would slip into place and the car would start and run until something happened to let it slip out again . This put the car out of time and <sup>it</sup> would not start. So I cranked and cranked in an effort to get it started. When I finally got it started and hurried as fast as I could to Idaho falls and I arrived at the street that went on the west of the track past my house , I could see that train passing the coal chute. I could also see Vesta and Ortell walking up the street half way home. I drove up and stopped and asked them to get in the car and ride the rest of the way home , but Sister Vesta was so angry that she refused to ride. I then drove up and parked the car beside the house and went in the house. Brother Elden was there and when the two people got into the house an evil spirit took possession of Brother Ortell and caused his neck to swell and his eyes to bulge out. I told Elden to come with me out on the front porch and I said to him. " An evil spirit has taken possession of Brother Ortell and I am helpless to do anything about it because of the trouble between me and your mother. I want you to go in the house and say. "Satan, In the name of Jesus Christ, I rebuke you and command in the Holy name of Christ to depart from this house." Brother Elden did this and the people there could see that spirit leave the house through the wall.



I LEARNED A LESSON FROM THE EXPERIENCE I JUST 'TOLD' YOU ABOUT.

'AND THE LESSON I LEARNED WAS THIS:

All the people of the order should realize that any time a person acts unjustly against another person , he or she throws the door wide open and allows Satan or some of his imps to come in and proves the statement where I said, "Whom Satan would destroy he at first makes them angry."

All these warning dreams show that the old Devil knows what this work is and that if it succeeds he will be through.

There was a story that my father used to tell. It is the best example I ever heard or knew about. Words can be changed to carry the opposite meaning as it was in the incident concerning Ronald Stoddard.

A barber put a sign in his window "What do you think? I'll charge you for nothing and give you a drink. ! " One time, after a customer, was shaved he asked about the drink. The barber took him outside and read the sign to him. "What;? Do<sup>u</sup> you think ?; I' shave you for nothing ? ; and give you a drink ~~???~~<sup>u</sup> The same words and different punctuation gives the opposite meaning and this is what happened in this incident concerning Ronald Stoddard . It looks like Ronald thought he heard me tell him to take Sharon out in his car and to go all the way in order to find out what kind of a girl Sharon was. When Ronald Stoddard told me that Sharon was going out almost every night to meet some boys , he intimated to me that Sharon was an immoral girl. He tried to down Sharon's character because he wanted Fred to drop Sharon and marry his sister. Events proved that Sharon was willing to live the law while it looks like the other girl married outside the order to escape the ~~expectation~~ expectation of going into the law.

I did tell Ronald that he should get better acquainted with

Sharon in order to learn what kind of a girl she was. For him to go all the way with this girl was far from the truth of what I told him. This twisted 'story' regarding Sharon was satisfying to Burton and He related this twisted 'story' to many in an effort to hurt me : as he had in many things since he joined the order and it seemed that he was searching for this kind of a story which Ronald had told him. A hateful story like this could only be prompted by saten to destroy my good name among the people of the order.

SHAKESPEAR SAID, "HE THAT STEALS MY PURSE STEALS TRASH, BUT HE WHO ROBS ME OF MY GOOD NAME WHICH NOT ENRICHES HIM BUT MAKES ME POOR INDEED.

This is just what happened in this situation concerning Ronald Stoddard.

If I had believed Ronald Stoddard when he spoke to me the way that he did concerning Sharon, I never would have favored Fred's marriage to her. Those who know me understand that.

In the New Years Meeting of 1940 Brother Elden was trying to caution us to be careful, for he said, "When I am speaking about the Lord I include all those who are one with Him.

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In a few places in scriptures it describes all those who have been tried and passed the tests and the Lord has accepted their sacrifice: these favored ones are very few and in this work there had to be at least one person that could fit this requirement before he could go out and preach. The Lord 'spoke' of that person in the 76 section of the doctrine and Covenants when He 'spoke' of those who would come forth in the Resurrection of the Just : those on whom the Father sheds, the Holy Spirit<sup>of</sup> promise on all those who are just and true. D. & C.

I was standing in the garage building on 39th south before it burned down. Ronald Stoddard had learned that Fred was planning on taking sister Sharon Defa as his wife instead of Ronald's sister. He told me that Sharon was bragging about how she could get any boy in the Co op. He also said that she went out every night with boys. He was 'running' Sharon down to me so that I would tell Fred not to marry her, then maybe Fred would marry Ronald's sister. I felt that if he ever took Sharon out, he would change his attitude concerning what kind of girl she was. I had no idea that he would interpret it in the way that he did. 'You, see, there was a time when I had taken a girl out in an effort to find out what kind of girl she was; it was far from my mind to welcome the thought to go beyond the limitations of virtue. If I had ever known of a boy trying to seduce a girl, I would have been 'the first' to stop such a procedure: I felt it a duty to protect any girl's virtue, which I did on many occasions, in many ways. I knew, from looking at a girl from across the dance hall, what kind of a girl she was.

When Fred consulted me concerning his desire to take Sharon for a wife, I asked him to bring her to the mine, where Sister Lavenda and I were living, so that we could talk to her. They came down and we sat in my car. We discussed their getting married and learned from this discussion that Sharon <sup>didn't</sup> believe in the wicked things people did to keep from having children. We could tell that Sharon was a good girl. We gave our consent and have loved Sharen as a daughter and have loved her children. If we had listened to Ronald Stoddard we would have never loved her as we did and we knew from talking to her that day in the car that she was not like Ronald had described her to be.

Satan knows who these people are and he has them marked for destruction, either spiritually or otherwise. ---As I have stated Before, Satan cannot act or accomplish anything in this world without his agents to do his destructive work. Because Burton was living the law of Celestial marriage satan choose him to work for him in the order, and he began by teaching false doctrine.

He claimed that the Co-op went wrong ~~when~~ the principle of interest was brought out in the Co-op. When I first joined the the Co-op I did not believe in interest. I took this up with Brother Elden when I first joined the order in 1935. I told Brother Elden that the Devil had used interest to destroy the world. Brother Elden told me that he knew this was true, but if satan could destroy the world with interest that we would use interest to build the Kingdom. He told me about the master steward plan to keep men from getting rich and that it would help those who saved to get extra funds to help them to also become master stewards. The master stewards were not to receive interest from the stewardship profits which funds were given to those saved. This was done according to their savings. Brother Elden created a fund by putting 7500dollars aside from the interest , which would pay the expense of keeping records and making statements free to all members. All members could borrow from order funds for 6 % interest and receive 4 % for their own savings this 2 % difference was also to be used for order expenses.

## THE LORDS PRAYER

One of the writers of the New Testament has said that there ~~are~~<sup>were</sup> not enough Books to contain all the words that the Lord uttered during his short ministry; and yet if the Lord Jesus Christ had left nothing more to us than the few wonderful sentences contained in the Lords Prayer that alone would be sufficient to prove him divine.

Only a God, one who walked the earth as a man among men; who had taken upon Himself a body of flesh; cherishing life and making the most of it; Creating with life's experiences, a perfect pattern of service that was a perfect example of conduct, could have composed this wondrous prayer, known to the world as THE LORDS PRAYER : containing as it does, a pattern of words that no master of any language has ever been able to match or even approach. Certainly ! no mortal man, without God's inspiration, could have grouped such a few simple words together and fashioned them to hold so much of the divine: or put so much of God's truth and the highest aspirations that a man could have, into a few short sentences.

The first four words in the King James version of the Holy Bible contain more wisdom, as to the beginning of man and earth, than any uninspired book that man has ever been written. These four words, "In the beginning ,God\*" have the beauty, the harmony, and the glory that we see manifested in all the forms of life that is all around us, which is an undeniable proof of that simple statement. For me, it is easy and reasonable to believe that God is responsible for the creation of a single atom and cell, and for all <sup>God's</sup> creation as well.

Has any man of science been able to go back farther than

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"In the Beginning "? There was once a teacher of science who was trying to explain to his class: how life began, with a single microscopic cell <sup>in</sup> ~~from~~ the ocean, which in it's beginning was so small that one could not see it with the naked yee. One of the small boys, in this science class, asked the teacher this question, "Will you tell us who made the ocean"?

"Admitting this theory to be true; this single cell, must have started out a very long way, ' short, of the beginning. L-

'As I see it: It would be just as easy for God, with all his inaccessible wisdom, to create a man as it would be for ~~him~~ to create a single cell ; nor can we forget; that man, with all the knowledge accessible to him, has ever been able to create <sup>even one single seed</sup> ~~any form of life~~ that will grow; ~~nor can man tell you why or how any form of life can grow, or what that life is that is inside a single seed.~~

"Our Father In Heaven ", showing no distinction of rank; not your father or my father; not the father of white men or or red men or black men; but the father of all mankind; certainly ~~it~~ signifies , a near kinship between man and God.

We know our earthly fathers and mothers, but few of us ever learn to know our father, who is the greatest of all fathers, "Our Father in Heaven" <sup>which</sup> signifies a near kinship between man and God, and this is something that we should all be mightily concerned about..

How can we learn to know God, Our Father in Heaven? Christ's apostles, once asked Him to show them the Father. In answer to them, He said, "If you have seen me, you have seen the Father." How many, of the people who lived when He did, and heard him preach, really knew who he was?

Jesus told the Jews that if they would learn to know the



truth, the truth would ~~make~~ them free. They said to Jesus,  
"We are the children of Abraham and are not in bondage to any man."  
And He said to them, "If you would do the works of Abraham, you  
would ~~know~~ <sup>and find out</sup> who I am. " This then, without doubt is the key  
for us to learn how to know God; to have the desire to know  
God puts <sup>the</sup> meaning into prayer and the purpose into living.

Can any one, after pondering the meaning of these words,  
feel any desire to damn any one, Does it not take away a man's  
urge to damn and replace it with a desire to bless? Bless  
every one !Blessed be His holy name. Hosanna to God in the  
highest. "Blessed be His name forever."

These desires and thoughts prepare the Praying person  
for a desire , most powerful and meaningful:

"Thy Kingdom come. !" ..... <sup>A</sup>nnouncing the dawning of  
a glorious sunrise; a new day to be ushered in upon this sinful  
world. This desire, ~~has~~ caused the people through countless  
ages to look forward to the dawn of this Glorious and hopeful  
day; hoping that they might live to share <sup>its</sup> ~~this~~ future.

Why was this event, foretold by Daniel; twenty five  
hundred years ago, delayed so long?

Perhaps this question was answered by the Lord, Himself,  
when He heard the fair daughters of Jerusalem, crying for Him  
when they saw His cruel murderers taking him to Cavalery to nail  
him on the cross. He said to them, "Weep not for Me, but weep for  
yourselves." Then He turned his eyes to the beautiful city  
that he loved and said; "Oh, Jerusalem, Jerusalem, Thou who <sup>have</sup>  
reject <sup>have</sup> the prophets and kill <sup>have been</sup> those who ~~are~~ sent unto thee, you  
shall not see me again until you shall say "blessed is he who  
shall come in the name of the Lord."

Has the world, since that eventful day been ready to make  
the necessary sacrifices or do the necessary works to welcome

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*God's*  
*world*

His Kingdom? Has there been enough people anywhere in the ~~earth~~ to really want His Kingdom and really welcome such a great event? Do they really want the Kingdom of God to come to earth and do they want to be a part of it?

The Savior spoke truly when he said, "How often would I have gathered you as a hen gathers her chickens under her wings, but you would not"

The "daughters" who wept for him in Jerrusalem, seemed to be the only ones of all the people who were there, that sensed the furious cruelty of his murders <sup>ers</sup>.

Perhaps He could see in prophetic vision: These same <sup>young</sup> women, ~~two years later~~ when they would be raising families, when the city of Jerusalem would be under siege and these girls with the Jewish people, that survived, would be driven out of their homes, <sup>and</sup> their Holy Land, and scattered over the entire world, ~~to be cruelly treated wherever they went.~~

As we view the history of the <sup>se</sup> events, can we not see that it was the result of <sup>the</sup> hatred <sup>that was</sup> created among the Jews themselves that caused the Jews to <sup>to loose the spirit of the Christ and</sup> fight among them-selves which raised a problem that was too big for the Roman Government to keep peace among them, and so they were <sup>forced</sup> under seige, their city destroyed and they were scattered among all the nations of the earth where ever they were able to <sup>to</sup> go ~~and~~ find homes?

The Lord said that He would have gathered them under his "wings" as a hen gathers her chickens: how would he have gathered them? The answer is simple: He would have gathered them into his Kingdom. He would have done this if they had been willing to receive Him and if they had learned who He was, and sought to find out what glorious blessing he had <sup>in store</sup> for them.

The Jews, through the ages, wherever they lived, took their

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religion. <sup>With a man who</sup> If ever <sup>any one</sup> a minister came to them and preached that Jesus Christ was their Savior, every devout Jew <sup>in that meeting</sup> would get up and walk out ~~of their meeting~~.

This is typical of what has always been and still is: Any time that people are willing to make the necessary sacrifices <sup>and</sup> do the necessary works, then God's Kingdom will be a reality: <sup>on</sup> of when "Thy will, will be done on earth, as it is done in Heaven", then God's Kingdom will be here among <sup>his</sup> people.

"GIVE US THIS DAY OUR DAILY BREAD": <sup>is</sup> is a direct petition of urgent need, one that God applies to all mankind, both rich and poor, slave and free alike through out each day. Does this bread mean that which is made of wheat? This idea of daily bread should create within us an appreciation of God's abundant bounty, for <sup>these</sup> ~~the~~ blessings of physical supply are showered upon the just and the unjust alike; but it could not apply to the blessings mentioned in this prayer <sup>therefore</sup> ~~for~~ it must apply to something much greater than the food we serve on our tables, ~~and~~ so what kind of bread must it be? <sup>It is</sup> ~~It~~ is so Beautifully and wonderfully referred to in the story of Jesus and the woman at the well.

The Lord and Savior had been rejected by the Jews, so he went to Jewish hated Samaria. There He met a woman of whom he asked for a drink of water. She said to Him, who <sup>could it be</sup> ~~is it~~ that <sup>you would</sup> ~~you~~ ask of me, a Samaritan, for a drink of water?" He answered her saying, "If you would ask of me, I would give you living water." And she said to Him, Where could you get living water? The well is deep and you have nothing with which to draw, ~~are~~ you greater than our father who dug this well and used it to water even his animals?" To this, He answered "Those who drink this water, from this well, shall thirst again." The woman said, "Give me this water that I thirst not or need not come here to draw ~~more water~~".

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11. *When she says she has permission to eat the crumbs that fall from the masters' table. She received her license.*  
And Jesus said to her, "Go call thy husband and both of you come."

here" and the woman said "I have no husband." Jesus said, "You have said well when you said, " I have no husband, for you have had five husbands and the man you are living with now is not your husband. " The woman said to him, "Sir I perceive that you are a prophet" and "I know where the messiah cometh, the one which is called Christ; when He comes He will tell us all things". He said unto her, "He that is talking to you is He."

Many of the Samaritans believe when the woman told them and said, "We believe, because we have heard him ourselves, that He indeed is the Christ, the Son of the living God."

This shows that even though this woman had committed serious sins, through <sup>the wonderful gift of</sup> repentance she received far more than any of the Jews who rejected ~~their~~ Savior. The Apostles had been away from the well and had gone to purchase food but He told them when they returned that He had already had His meal ~~and~~ they looked at each other and asked themselves how He could have received anything to eat, in <sup>fact</sup> ~~as much as~~ He had remained at the well. He was able to read their thoughts and He said unto them, "My meat and my drink is doing the will of my father which is in heaven. "

It was Spiritual food and living water which he had received. Because he had been able to feed and quench the <sup>spiritual</sup> thirst of this woman ~~and~~ <sup>and</sup> a large number of her friends who believed in him through this woman's testimony: "this "Give us this day our daily bread" was the kind of bread Christ referred to in his prayer; bread that all men, in fact, all persons, must receive in order to be able to come fourth in the resurrection of the Just.

~~and here must mention the woman~~  
"FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS." : no one  
can be forgiven by the Lord who is unwilling to forgive them  
who have trespassed against them: This takes constant effort.

and if there was only one little kernel of wheat left <sup>in the world</sup>  
in all the world and people knew what that kernel ~~was~~ <sup>could</sup>  
do it would be worth more than all the gold in the world.  
even that small kernel. One kernel could use its mighty power  
to fill the granaries in the world with wheat. The same  
power in every one of the billions of life given seeds the  
power that God trusted an ant to every seed.

It's purpose is to keep the channel clear, between man and his God. It is the key to true repentance. The daily sacrifice of a broken heart and a contrite spirit, to make us meek and lowly of heart. <sup>show</sup> It makes it possible <sup>how and</sup> to tune in to the channel of <sup>for us</sup> our Fathers mercy and make possible to get in touch with Him.

"Lead us not into temptation." The meaning here is deep and hard to find. In our longings and aspirations in life, there is a constant urge to excell. To get a better home or better automobile than our brother. To attain the highest place in society. To make the most money. To put it in a few words, to love the things of the world more than we love the things of God. In this terrific struggle a man needs help, added strength that comes from some higher source. For instance, I once knew a man who became very rich; in fact he made so much money that it ruined his family. But it ruined him first. This upsurge of fast success dulled his spiritual powers, which might have qualified him to handle this money, the way the Lord would have wanted it managed.

When he started out on his career, he was what was considered an honest church member by his associates in the church. This man reached his dead line when his income exceeded five thousand ~~and~~ <sup>and</sup> dollars a year. When his net income spiraled untill it reached fifty thousand a year and more, his offerings and support to his church remained the same, until his death, which came as a shock to everyone.

He became so engrossed in making money that he got a fast automobile to take him from place to place in a hurry. Hurrying to make more money faster, he had no time to even consider the will of his Father in heaven, concerning himself and his operations. He had even forgotten that he had a Father in heaven. He had been led into temptation not only as a money grabber but in many other serious things as well.



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Money, and the success of his enterprises became his God, the only God he knew. One day, with this new automobile, he struck a small patch of loose gravel traveling at high speed. And they took his mangled dead body home to his wife and family.

What a tragedy ! But this was, by no means, the end of him. In a split second he was called to meet his Maker. To give an account of his deeds. He went there naked, to a place where it is most important to be clothed in the robes of righteous-accomplishment.. 'Foolish man: where is his money now?

When a man becomes hell-bent along this same road; when he has reached the place where he wilfully ignores every warning; when he has come to that dangerous road where God's spirit leaves him and the spirit of the evil one aids him, as it did, ~~along~~ along his wilful way to destruction; even then, it is not too late to turn back; those five wonderful words "Lead us not into temptation" May well be the turning point to help him retrace his steps and get back into line. Our heavenly Father has left nothing out of this prayer that might better fit man's spiritual needs.

"But deliver us from evil. ": just five more words, but how full of meaning. How they re-inforce the last five words, "Lead us not into temptation." How well this fits into our every day actions. In life's experiences, one might run thru a red light without being hurt or fined, but that is a mighty dangerous practice. A person might do it a number of times with no evil results, but if he gets himself maimed or killed there is nothing he or any one else can do about it. The penalty is sure. It is always lurking there ready to strike him down. A heeded warning, one split second before the accident, might have saved him or others that were injured as a result. 'Help us to always be alert Lord. Deliver us from all evil.

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There is a related spiritual side of this important endowment that God is ready to give His children. Every person has a protective armour that is placed around him to deliver him from evil. This protective shield is a part of the conscience..when the temptor comes if one breaks through this protective armour either wilfully or through careless action it leaves an opening through which evil can come in and attack a person from the inside. Soon the protective wall is broken down and the conscience is seared as if it were seared with a hot iron.

Once I knew a young man who had promised himself that he would neither smoke or drink. That he would not only protect the virtue of his own sisters but that he would protect the virtue of other men's sisters as well. The temptor came along in the form of his best friend. This friend had chosen him to help teach a sunday school class. They studied their sunday school lesson together. One Sunday after teaching a class of little primary girls they went uptown together. Before that, they had gone to the drug store to buy refreshments. This Sunday the best friend suggested they buy their refreshments in a saloon. The soft drinks and other refreshments were exactly the same in the saloon as in the drug store, he said. This argument seemed acceptable, so they got their soft drink in a saloon. "Let's take a beer, " he coaxed. "Everybody should know what it is like to have a beer. " Then another step. "Everybody should know how it feels to have a whiskey. Just a small wine glass never hurts anyone." Two drinks wouldn't even be noticed. " Mixing those drinks, he had not been accustomed to, set his head in a whirl. He could not think straight. They went out and up the sidewalk; and the temptor made his third attack. "Let's go to the house in the alley behind the lumber yard.. There are some pretty girls in there you won't have to get

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a room. They will just come and sit on you lap and ask you to buy a bottle of beer. Every body should have that experience. I was there last night and there's a brand new girl in there. DO <sup>sh</sup>ould go with me ~~that's~~ you good to see her." This sounded reasonable; no harm in it, of course. But this boy's head cleared and he heard what seemed to be a voice speaking to him. It said: "Now since your head has cleared, (this meaning was implied of course, not spoken) you are on your own responsibility." He stopped dead still. Now he could see inside this phony friend for the first time. This young sunday school man was the same man who was going to marry his sister. Where could his sister go if she were tied to a man like that? What would her life be? ; Or what would become of her ? He started on a fast walk to where his horse and buggy was tied and in answer to a question from his "teacher" friend he called over his shoulder, "I 'm going home and if you want to ride with me you had better come fast." He told his mother and sister what happened and this saved his sister from a terrible fate that befell the next girl this teacher of Sunday school took out. The next day he was standing on the street and heard a group of hoodlums talking. One of them said; "I saw that sunday school nicey-nicey boy in Janes place the other night. I think he <sup>sh</sup>ould quit the sunday school class, or stay away from Janes. I can't stand a dirty hypocrite." Even hoodlums, the riff-raff of the street could not stand such hypocrisy.

This boy and his sister were delivered from evil that night and this is not an isolated case. Everyone who wants them can have these warnings. "Keep the red lights burning Lord and the warning bells ringing, Deliver us from evil."

This sunday school boy was a college graduate who had a good paying job. Due to indulgence in liquor and women he died while yet in the prime of life and his two brothers also died in their twenties. Perhaps this saved somebody's sisters from the miserable

fate that befell the girl we were talking about.

Now the last, but by no means the least of these meaningful sentences. The last but perhaps the hardest to live. "For Thine is the Kingdom and the power and the glory forever." Let God rule your life and my life. Let His will be done with you and whatever you are responsible for. Done according to the same laws and in the same way it is done in heaven.

Satan said to God: "Give me Thine honor." He had not earned it. God could create the world and all things therein. He could maintain over it and fashion it into a glorious abode for his children. "Are you a God?" the Jews asked the Savior and they killed him because He answered them truly. ~~They killed Him because He answered them truly.~~ They killed Him because they claimed the Kingdom for themselves, but they did not know that they could never have even a small part of God's kingdom unless they were willing and anxious to accept Jesus Christ as their king, and further, until they were willing to do the will of the Father who sent Him. Neither can we or anyone else. Then let God rule. Let Him choose His servants. We will support them and uphold their hands, we will seek them out in order to get counsel and advice from them. "For Thine is the Kingdom and the power and the glory forever. " Let us band together and get busy to make this dream come true: Then peace and plenty will reign upon the earth. Men will beat their implements of war into plows, shares and pruning hooks and men will not make war any more.

"For Thine is the Kingdom and the power and the Glory forever." Do we believe this? Do we know the steps necessary to put this into action in our every day activities and desires? Do we have a fixed determination to do this? All God's servants who are in tune with God's spirit are a part of God the same as God the Son

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is a part of the Father who sent Him.

To receive the Lord's servants is to receive the Lord. God's rulership seems to be an endless chain that has a direct connection with the throne of God. God's kingdom seems to be governed by this chain of authority, each and every one in his special place, performing his special mission. This is the power that sustains the life and growth of all creation. For us to say we can support this servant or that servant of the Lord in everything but--. For us to say that shows that we are far from being a part of that chain because that is the very thing that welds and makes us a dependable part. Not subscribing to this law or that and instead of upholding it, turning therefrom: turning away and rejecting any part of God's law, as we choose, has caused all the wars and misery among nations, tribes and people from the beginning of time. All of the divorces and trouble among families; the breakup of partnerships in business and the breaking of treaties among nations; the rending asunder of all the bonds of love, peace, service and co-operation between man and his fellow man are the direct result of this disobedience and rebellion. Now, how does all of this affect you and me?

I once knew two brothers who went into the sheep business and they had marked success. Joe, the older brother, formulated all the plans and policies for this business. Joe's wife supported her husband and helped him to carry out his plans 100%. She was a real help-mate because she believed in him. She informed herself regarding his different moves and decisions, and his deals to further the business.

The other brother, Will, was a man who did not know the importance of decisions. He was satisfied with taking a second place. He knew little about the things that made the business a success.

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He had no ability to shoulder responsibility. The partnership prospered until both brothers and their families became rich. Then Will's wife, who had never realized what it was that made the business succeed became dissatisfied. She said that Will was just as capable as Joe in the running the business, but that he was not given the chance; that every time they decided on an important policy or decision, Will was over-ruled. She made her husband believe that he was just a puppet under Joe. She made Will believe he had been abused by his brother. She accused Joe of listening to his wife and letting her influence him in all his decisions regarding the partnership; But Joe's wife was only fitting in with her husband. She made it her business to discuss his policies with him. To find out for herself if they were correct and workable and then to support him all the way.

' But Will's wife was only fitting in with her husband. ~~She made it her business to discuss his policies with him. To find out for herself if they were correct and workable and then to support him all the way.~~ Will's wife was different: she was the one who was Will's policy maker. In fact, if Joe and his wife had let her do it she would have become the head of the business and she would have ruled and ruined it. When she found out that she was unable to do this she worked to dissolve the partnership. Will and his wife took half of everything, and of course, she became the hidden manager of this one-half of the enterprize. I realized these facts, and I thought I could see how it all would end; but I never found out, for sure, until 30 years later.

One of Joe's boys came to see me last summer: I asked him about his uncle Will. I was informed that he was working as a day laborer, hardly able to make a living.

Had Will and his wife been willing to find out and give credit to the ones who had made their success possible, and if they



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had fully appreciated the sacrifices of Joe and his wife in behalf of the business; and not tried to usurp Joe's place; had not tried to take over the management and adopt policies which Joe, with his experience, knew could never work; how different it might have been.

If they had not smothered their gratitude with jealousy and pride; or in other words, if they had understood what is meant to say, "For Thine is the Kingdom and etc, " If they had fit in their rightful place and recognized the ability and the sacrifices of having more than a million dollars and the other one having nothing, they both would have enjoyed these things together. Joe had earned the right to manage and if Will and his wife had recognized this, they also could have shared this success with them.

If all could take a lesson from this, and we would be willing to let God or his righteous children reign whose right it is to reign; ' those who have paid the price for all mankind. And say; "Thine is the Kingdom and the Power and the Glory, for them to give God charge of their lives and their enterprises and all things that pertain to them: Then God's Kingdom could come.

Everybody has seen these same things happen and will see them to the end of time among all those who are not willing to live up to the precepts contained in the last few sentences of the Lord's prayer; "For Thine is the Kingdom and the power and the glory forever, amen. "

How and who gave Joe this right to manage this business: God gave him the ability to succeed and the inspiration to go with it.

Through the power of God, Will was given the ability to work to Joe's plans; no partnership can succeed with two heads: It is just as important to have people who can work and be loyal to other men's plans. The main thing is for each person to find his place and make the most of that place. We see this principle operating

through all of God's creation. Man seems to be the only one of God's creatures that is unable to be satisfied, with the place he was made to fit into: What a mess he makes of things when he gets out of that place.

This brings us to an old saying;

"They who are willing and anxious to make the necessary sacrifices and put in the necessary efforts with the right kind of righteous desires are called to lead. Through the influence of his wife, Will and his wife were on the wrong end of this enterprise: together, they received without being willing to give all of themselves to the enterprise.

The above example is one of millions which have been happening since the beginning of time. All of us have seen them and can see them every day: ' the results of these disturbing things. Can it be possible that this is the main reason why God's Kingdom has been delayed so long? The reason why God's Kingdom is not here among us at this present time?

Now, let us look at the brighter side and see if we can find some of the things that have resulted from this prayer being said among us. The fruits from the words: "Thine is the Kingdom" are not so numerous, as yet there are life stories on this side of the picture which shine out in this dark and painful world, with ever enduring brilliance.

If everyone would take a lesson from this and would be willing to let God or his righteous children reign, whose right it is to reign; those who have paid the price for all mankind: and say, "Thine is the Kingdom and the power and the Glory; for them to give God charge of their lives and their enterprises and all things that pertain to them. ' Then God's Kingdom would come.

Everybody has seen these same things happen and will see them to the end of time among all those who are not willing to live

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up to the precepts contained in the last few sentences of the Lord's prayer: "Thine is the Kingdom and the power and the glory forever, amen. "

How and who gave Joe this right to manage this business? God gave him the ability to succeed and the inspiration to go with it: and God gave Will the ability to work to Joe's plans. No partnership can succeed with two heads. It is just as important to have people who can work and be loyal to other men's plans as it is to formulate the plans. The main thing is for each person to find his place and make the most of that place. We see this principle operating through all God's creation. Man seems to be the only one of God's creatures that is unable to be satisfied, with the place he was made to fit into. What a mess he makes of things when he gets out of that place.

This brings us to an old saying;  
"They who are willing and anxious to make the necessary sacrifices and put in the necessary efforts with the right kind of righteous desires are called to lead. "

Because Will and his wife were on the wrong end of this enterprise and because, together they received without being willing to give all of themselves to the enterprise it turned out that they had nothing.

The above example is one of millions which have been happening since the beginning of time. All of us have seen them and can see them every day and see the results of these disturbing things. Can it be possible that this is the main reason why God's Kingdom is not here among us at this present time?

Now, let us look at the brighter side and see if we can find some of the things that have resulted from this prayer being said among us. The fruits from the words: "Thine is the Kingdom" are not so numerous as yet there are life stories on this side of

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the picture which shine out in this dark and painful world with ever enduring brilliance.

The following example is one that I observed as a school boy:

A little skinny woman was working in a tailor shop where men's made-to-measure suits were made. I passed the shop window almost every day going to and from school. She seemed to me to be just a little old dried up skinny woman sitting there at her foot treadle machine. She worked there in that window that faced the street, for years at this monotonous trade. She worked there, sometimes, looking out the window. Perhaps she had dreamed that someday a man would pass by who would come in and claim her; which would happen because of her prayers and righteous desires.

Then one day a big short, heavy-set, red-faced man, came into that tailor shop to be measured for a suit of clothes. He was an alcoholic. He seemed to be charged with boundless energy, and had a personality that few men could match. He was near middle age but had never married. How he was attracted to this woman, or how she was attracted to him, I never could understand. But they got married and people said, as a result of that marriage, she had regained her youth. Her great love for that man had performed a miracle for her, and real happiness shone from her person for the first time in years. Not because he loved her, but because she loved him. He would come home drunk and whipped her time after time. When he came home drunk, she cleaned and washed up his bedding as she would have done for a baby. Time and time again she cleaned his bedding with all it's foul odors, but she still loved him and did not complain. In fact, no one would ever have known these things, had not her mother lived near her.

This kind of love is a dangerous thing for a man to get tangled up with. This man, with his sturdy Irish background,

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had never been bested in a fight, but the great love of this woman towered to the sky above him and left him standing as a little small pigmy in her presence. He could stand the loyal, loving, earnest, dependable, heavenly care with which she idolized him for only so long before it overpowered him. Three years, he lived with her during weekends and monthends, when he came home to spend a few days between his surveying and engineering jobs.

And most every time he would end up in a complete debauch, in which the demon alcohol turned him into a raging beast. In this condition he did not even know what he was doing or remember what he had done. I could not understand why he ended like he did but I suspected that he had a hidden and unexpressed fear that some day he might wake up and find he had killed that faithful, patient, charitable, loving little woman, not remembering that he had done and to avoid such a happening, he took his own life. *I worked for this man as a chain man and he became one of my best friends.*  
I never knew what religion this woman belonged to or where

she went to church, but somehow or other she had found the contact to real power <sup>and a</sup> of great force. It was a mystery to some that this terrible, unexpected tragedy did not quench or diminish this heroic little woman's love for this man: <sup>but</sup> it only seemed to increase it.

To some women these terrible and disappointing years would only have meant something to be forgotten, but to her, they were three wonderful years which had been a source of much happiness to her, because she only remembered the good and wonderful things that had happened between them and engendered in her an appreciation of the good instead of criticism of the evil in him. What a wonderful example which all could follow, but how very few are able to follow it.

This kind of love never fails, only grows stronger and more powerful with the years. It is the quality of love that causes the righteous forces of the universe <sup>to work for the good of man</sup>, we must recognize this be-

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cause it is perfect love of which the apostle says, "Does not behave itself unseemly; it is not easily provoked, seeketh not her own, does not rejoice in iniquity, but rejoiceth in the truth."

The Bible says that a man should leave his Father and Mother and cleave unto his wife: And it is even more proper that the wife should leave her father and mother and look up to her husband for her spiritual food and drink. ~~A woman should cut the strings. If there is a difference in the advice from her father and mother than that of her husband, then it is her duty to take the advice of her husband.~~



Since the recent discovery of the dead sea scrolls and the absolute proof of their ancient origin where it is said whole chapters of the Jewish Bible have been translated into the English language and are found to contain the same information and almost word for word of Isaiah. It should cause thoughtful people to set up and take notice and to decide to make a diligent search of this miraculous and important books, especially the Book of prophecies of the prophet Isaiah who foretells the coming of the automobile, the jet airplane, the radio and numerous other modern things. Isaiah's marvelous 2500 year old prophecies are today a wonder of the modern world. Especially should they be considered so by us because they are directed to us the modern day Gentiles more than any other people. In other words they are speaking a warning and a promise to us. The resurrected Lord said to the Nephites on this subject, the coming events of our day:

'Behold, now I finish the commandment which the Father hath commanded me concerning this people who are a remnant of the house of Israel. You remember that I spake unto you and said that when the words of Isaiah should be fulfilled.-- Behold, they are written, ye have them before you, therefore search them.'--

Then He goes on to explain that the time would be here when the Lord would gather in the lost tribes of Israel from the four quarters of the Earth.---See 3re, Nephi Chapter 20 verses 10-14

Further after reading and having included in third Nephi's book the 54 chapter of Isaiah (see 11 Nephi 22 Chapter)

He, the resurrected Lord, says unto them, And now behold I say unto you that ye ought to search these things. Yea, a commandment I give unto you that ye search these things diligently: for great are the words of Isaiah."

Then he tells of the time when God the Father would send these

things unto the Gentiles or unto us. See 1111 Nephi Chapter 23 1st. to 6th verse; and the Lord tells them of other scriptures that He wants them to include in their record which are the entire prophecies of Malachi. See 1111 Nephi 24 and 25 chapters.

Now let us consider some of these prophecies that the Lord places so much importance on that he even commands the people to diligently search them.

Much stress has been placed on the prophecy of Daniel, which states, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be thrown down or given to another people, but shall stand forever".

We find another prophecy in the second chapter of Isaiah which throws additional light upon this subject. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say; Come Ye, Let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths;

"And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough shares, and their spears into pruning hooks."

From the above prophecy, we learn regarding the time of its fulfillment, that it is yet in the future; because no such results or era of peace have yet followed any movement started in the earth in the direction of peace.

The 11th chapter of Isaiah treats this subject in more detail. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots:"

The reader will note that there are two factors in this first

verse to be considered. First the rod, and second the branch. Isaiah does not have much to say regarding the rod. But regarding the branch that is to grow out of the roots of this rod. He devotes this entire chapter. It will also be noted that the work of this man results in an Era of peace the same as described in the quotation quoted above from the 11 chapter of Isaiah.

In this 11 chapter of Isaiah, it speaks of an ensign to be set up for the nations, and a day when God is going to assemble the outcasts of Israel and Gather together the dispersed of Juda from the Four corners of the earth."

It will be noted here that this is a different gathering than any gathering of Israel that History has yet witnessed. This appears to refer to the gathering of all the tribes, including the tribe of Juda. It will also be noted that these people to be gathered will come from the east. Because in the 14th verse of the 11th chapter of Isaiah it says; "That-They shall fly upon the shoulders of the Phillistines toward the west."

Now whether they fly over the North pole to this western land, or whether they come over the atlantic Ocean, they still will be coming from the Land east of us. This might indicate, that the most of the ten Lost tribes, settled, and made their homes in Western, Europe, mixed with the Gentils who lived there and are today living in countries such as Spain, Russia, France, Germany, Poland , Norway, Sweden and other Countries. The tribe of Ephriam was found in these countries and so the other tribes should not be far away because Ephriam left the land of Palastine along with the other tribes and no doubt settled very near each other.

This explanation fits with the twelve kingdoms mentioned in Daniels dream.; represented by the two feet and ten toes on the great image that the King saw.

The reader will note that the above quotation from the 11th

chapter of Isaiah refers to the person who is to lead out in this work as he or him. It might be well to keep this in mind; that this was a man to come sometime in the future. A marvelous thing about this prophecy is that the prophet Isaiah here tells the coming of the airplane; 2500 years before it was a reality as we see it today. And more wonderful still is the fact that he not only foretold the coming of the airplane but the coming of the modern Jet airplane.

Also he foretells the coming of radio and television in the next prophecy that I am about to quote. "And he will lift up an Ensign to the nations from far, and will hiss unto them from the end of the earth; and, behold, they shall come with speed swiftly; none shall be weary or stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed nor their latchet of their shoes be broken."

This Quotation tells of a message that will be hissed to far off nations even to the ends of the earth to people who will come to Zion because of the message that will be hissed to them, they will come so fast that they will not have time to sleep or become weary because it says none of them will slumber or sleep or become weary on the way, remove their clothing or take off their shoes. None of these things can be accomplished without radio or television or the use of the jet airplane. Isaiah 5 chapter 26- 27 verses.

There is more about this ensign that the Lord is to raise up in Zion for the nations to come to. In Isaiah 4th chapter: Here it calls it not an ensign, but a branch:

"In that day shall a branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely to them that are escaped in Israel. Isaiah 4 chapter first verse:

This is the branch that is also spoken of in the verse of the 11 chapter of Isaiah.

From this ensign or this branch, or in other words, the law that is to go forth from zion and bring the outcasts of Israel and the disbursed of Juda to zion and the application of which will bring everlasting peace. Must be vastly different from any of the numerous plans that have been advocated, and adopted and tried out in the hope that they would bring lasting peace to this troubled world.

Because the prophet says regarding the plan that will be adopted in zion, will not only sanctify the land by bringing abundant rain from heaven, protecting the crops against the elements and other things that destroy. What is more important ? ; it will establish a defence against the enemies of Zion who might come to hurt or destroy. "For it says" The Lord will create upon every dwelling place upon Mount Zion, and upon her assemblies, a cloud of smoke by day, and a flaming fire by night; For upon all the glories of Zion shall be a defence." --Isaiah 4th chapter and 4 th verse.

Now the reader will probably ask,"what is this plan the adoption of which will bring everlasting peace to zion.

The prophet Malachi in the 111 chapter of his wonderful prophesy seems to furnish the key. Here it speaks of this same messenger spoken of in Isaiah, as follows." Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom Ye seek; shall suddenly come to his temple even the messenger of the covenant."

The the prophet goes on to tell the people how they had departed from the laws of the Lord and never have kept the Laws of God. For he says, "Even from the days of your fathers ye have gone away from mine ordinances and have not kept them." "Return unto me, and I will return unto you; sayeth the Lord of Hosts." But ye said, where in shall we return,? " Will a man rob God? "Yet ye have robbed me." But ye say, " where in have we robbed Thee?"

In tithes and offerings."

This may seem to be a ridiculous charge for the prophet to bring against the Jewish church: because I think that history will bear me out in saying that the Jews have been very strict in paying what they believe to be an honest tithing or a tithing of one-tenth; but the fact still remains that the Jewish nation are people who have always lived in a cursed and barren land. Under foreign rule, proves that they either did not fulfill the law as God intended or that God promises failed them.

But the prophet continues "Ye are cursed with a curse; for ye have robbed me, even this whole nation. " Here the prophet lays the trouble the Jews found themselves in by accusing the whole Jewish nation of not keeping the law of God. The Prophet farther gives them a remedy by which they can remove the curse, in which he says, "Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now here with sayeth the Lord of Hosts, If I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it."

The Lord here, throws out a challenge, which the Jewish nation ignored and for this reason no more prophets were sent to them (the Jewish nation) for more than 300 years. Malachi being the last.

The Lord here also gives them a promise which they were to receive, if they were faithful in keeping this law, which is as follows:

Malachi 11-12 verses--"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts."

"And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of Hosts."



The next prophet after Malachi and indeed the last one to come to the Jewish nation was that prophet which Christ said was the greatest prophet ever born of woman; "John the Baptist. Yet the Savior said that he who is considered the least among you (referring to the Lord himself), is greater than he." : or in other words , Christ was trying to tell them that they had already paved the way for the Son of Gods rejection and crucifixion. When I here refer to John as ~~their~~ last prophet, I mean , the last prophet sent to them that could trace his line of authority through the Levities back to Moses and Aaron.

Let us here observe that one of the reasons that the Jews rejected Christ was because his authority could not be traced back through the channels which the Jewish Church could approve going back to Malachi's prophecy And the challenge and the promise." Bring all your tithes to the store house." In other words, not just one tenth but all your tenths or tithes.

Now this word store house indicates a lot, or in other words, ~~a storehouse~~ could not be complete and effective without a complete and true set of records.: showing what every person turned in to the store-house as well as what every one drew out. In this way that part of the scripture can be fulfilled that says: "Let all your incomings and all your outgoings be in the name of the Lord."

The tithing which the Lord approves , is a system of finance which makes people equal before the law of God. The one-tenth system has the opposite result which makes the rich richer, and the poor, poorer.

All the prophecies which we have already considered relates to the gathering of the Lost ten tribes of Israel. This is very obvious from the fact that they state: that the Law which will be adopted in those days will result in an era of peace. In other

words this gathering spoken of, will fullfill the phrophecy in the 2nd, chapter of Isaiah 11 verse , which says: "And it shall come to pass in that day that the Lord shall set his hand again, the second time to recover the remnant of his people which shall be left". This would indicate that there was to be two gatherings of Israel.

The first gathering, was the gathering of the children of Ephraim. , which was instituted in the days of the prophet Joseph Smith. These people were gathered out from the nations of Western Europe, such as England , Germany, Denmark, Norway and Sweden.

Additional light has been given on this subject in a revelations given to the prophet Joseph Smith in 1838, and contained in the 113 section of the Doctrine and Covenants.

We learn here that two different men here are mentioned as servants of Christ who will lead out in the two division of this gathering of Israel. One being a desendant of Ephraim, the second one , a desendant of Joseph. This second man is to come with the keys to the Kingdom for an ensign, and for the gathering of /My people in the Last days. For it states that to this one man rightly belongs the priesthood and the keys to the Kingdom. The phophecies calls this man the Lords messenger, the man who will raise an ensign to the nations from afar. No doubt, the same person spoken of in the Doctrine and Covenants in the 85 th section, where it says, "And it shall come to pass, that I the Lord God will send one mighty and Strong; holding the secpter of poser in his hand, (Asecpter of power, or in other words--keys to the kingdom.)" clothed with light for a covering" ( or in other words-- the keys to the priesthood) : this fits with the quotation above given in the 113 section verse 6.

And this man is, " To arrange by lot the inheritance of the

saints."

### Doctrine and Covenants-- Section 85-verse 7

In this regard it might be well to consider the 1st, 2nd, and 3rd. verses of the 85 section of the Doctrine and Covenants. "

"It is the will of the Lord's clerk, whom he has appointed," ( this clerks of the Lord that he must receive his appointment from the Lord and a general church record of the Lord, and of all those who conspire to inheritances legally from the Bishop of the Lord which means according to the Law of the Lord and Stewardships.)" and also the Lord's clerks; and also the apostates who apostatized from the Lord. ( It might appear here until after he received an inheritance from the Lord and commandment of God that inheritance, by consecration, agreeable to the Law of the Lord that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God. Neither is their genealogy to be kept, or to be had where it may be found in any of the records of the history of the church. See 85 verse 3. The reader will note that the Lord here refers to the Law of consecration as a method of tithing that his people must adopt, to prepare them against the day of vengeance and burning. The same as stated from the quotations from Malachi and Isaiah already pointed out.

The reader will pardon diversion from the main topic of this article in going back to these phrophecies quoted from Malachi and Isaiah. I would like to futher stress their importances by stating the facts which every Latterday Saint should know and realize.. The father in Heaven instructed his son <sup>J</sup>Jesus Christ. when he

sent him to the Nephites after his resurrection to have Malachi's prophecies copied in the Nephite record. We can find them today by turning to the 25 and 26 chapter of 3rd Nephi. The Angel Moroni quoted these same prophecies and others to Joseph Smith not only once but three times during the night of his first visit. As important prophecies that had not yet been fulfilled but would soon be. It is obvious that the repeating of the prophecies was to impress their importance and meaning on, not only the prophets mind but upon our minds as well; so we can search out their hidden meaning.

After numerous revelations to the church on this law of tithing, stewardships and inheritances; the Lord tells the people that they could not have a place in the celestial Kingdom unless they were successful in living this law of consecration.

Let us consider this statement and indeed commandment of the Lord from the 78 section of the Doctrine and Covenants:

The Lord spake unto Joseph Smith saying, "For verily, I say unto you, the time has come and is now at hand; and lo and behold it must be that there be an organization of my people in regulating the affairs of the Storehouse."----- That you may be equal in the handling of heavenly things, yea and earthly things also, for the obtaining heavenly things; for if you will that I give you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you." Then the Lord instructs the leaders to meet together in council with the saints to discuss the details of how to proceed to establish this order of tithing. Because if they failed in any way in these efforts to promote and adopt this law that Satan would blind their understanding as to the blessings that would come to them. So he commands them to enter into a bond and everlasting ( or the covenant of consecration) covenant which was to prepare them to accomplish

this commandment which had been given to them. See Doctrine and covenants Section 78 verses 3 to 16.

After these many revelations and others on this subject the Lord tells his people that they will have to wait for a season for the redemption of zion. And if they had to wait how long will this season of waiting be and what will the period of waiting be like? It is very obvious that the waiting period will be untill the Lord has a people who can be trusted to establish this law in the earth and live it in righteousness.

For the Lord says regarding the redemption of Zion. "Behold I say unto you were it not for the transgressions of my people they might have been redeemed even now--- They are not united according to the union required by the law of the Celestial Kingdom. And Zion cannot be built up unless it is by the law of the Celestial Kingdom; otherwise I cannot receive her unto myself--- Therefore in consequence of the transgressions of my people, it is expedient in me that mine elders wait for a little season for the redemption of Zion" for the redemption of Zion cannot be accomplished by people who ignore, transgress and delay law but instead these people will come under the curse as follows:

D and C Sec. 84 verse 54 - 59

"Your minds in times past have been darkened by unbelief because you have treated lightly the things ye have received. Which vanity and unbelief has brought the whole church under condemnation. And this condemnation remaineth upon the children of zion even all. And they shall remain under this condemnation until they repent ". (of vanity and unbelief) and remember the New covenant, even the Book of Mormon and the former commandments which I have given them: not only to say but to do the things which I have commanded them--otherwise there remaineth a scourge and a Judgement (including the burning) to be poured out upon the children

of zion." For shall the children of the kingdom pollute my holy land? Verily I say unto you, nay." D. and C. Sec. 84 verses 54- 59.

Also from the revelation of the Lord as follows. "Behold thus saith the Lord unto my people.--you have many things to do and repent of; for behold, your sins have come up unto me, and are not pardoned, because you seek to council in your own ways. And your hearts are not satisfied.; and you obey not the truth, but have pleasure in unrightousness. " Now this was given because of the people in Thompson, breaking their covenants of consecration--see Sec 54 Doctrin and Covenants.

So now the Lord gives this stinging rebuke: "Wo unto you rich men, that will not give your substance to the poor," (Tjey had covenanted to do this but had broken this covenant) and the Lord said it would have been better for them had a millstone been hanged to their neck and they drowned in the sea. So the Lord says:"Wo unto you rich men who will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of Judgement, and of indignation. The harvest is passes, the summer is ended, and my soul is not saved ! Doctrine and Covenants-- Sec 56 verse 16

The Lord said when he lived upon the earth that it was as hard for a rich man to get into the kingdom of heaven as it was for a camel to get through the eye of the needle. There was a small gate which people used to get through the wall into the city of Jarusalem at night. This gate was called the needles eye. If a person came to the city with a camel , he had to unload his pack that was on the camels back before the camel could get through. In other words, the rich man would have to give his riches to the poor before he could enter the gates of Heaven. And the only way he could dispose of these riches to the poor; would be according to the law of steward ships and the store house by the Law of tithing.



"It is the duty of the Lords clerk to keep a history of all things that transpire in Zion (both good and bad , because it says all things)" and "(especially of all those who consecrate properties and receive inheritances from the Bishop." ( Because) "it is contrary to the will and commandment of God that those who receive not their inheritances by consecration, agreeable to this law , which he has given, to tithing his people to prepare them against the day of vengeance and burning." Against the command of God; Mind you, for the Lords shall not put the names of those who have not embraced this law of consecration to have their names enrolled with the people of God. Neither is their Genealogy to be kept: nor their names found written in the book of the law of God. So the Lord , God is going to send a man to arrange the inheritance of the saints. What saints? How arrange ?why , by lot, those whose names are found and the names of those whose childrens names are found enrolled in the book of the law of God. Sec. D. and D . Sec. 85. This speaks of a law of tithing different than the Law tithing that is generally spoken of as tithing.

In other words a tithing that is sealed not by the seal of a great state. Or a great kingdom.

This rich man, finds out too late , that his soul is not saved because he has not consecrated his property according to the will; and according to the commandment of God Sec D. A C. Sec 56 verse 16. Now the poor man comes next to consider:

"Wo" the Lord says unto the poor man. What kind of a poor man is the Lord talking to here in this 17th verse of the 56 section of the D. And C. The poor man "Whose hearts are not broken" and the poor man, "whose spirits are not contrite, and whose bellies are not satisfied" and whose hands are not stayed from taking hold of other mans goods". How I am going to ask myself: How can a man who has turned in his all have any goods of his own: Spoken

of as "other mans goods"? This indicates the fact that a poor man could not live the law of consecration unless some man had created and saved a surplus and a man who was willing to share that surplus with the poor man who in many cases had wasted his substance but was willing and anxious to give himself including his time and talents, his loyalty and his labor to building up Gods Kingdom upon the earth. This rich man turns in his all and is given back a part of his property as a stewardship. He has this stewardship and the income from the same to manage in any manner that he might choose. Gets the wages and the equipment that he needs and decides the part he turns in. These are his goods. "The other mans goods". The poor man is given an under stewardship or a job which is just as important to him and saves his soul.

"Wo unto you poor men whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold of other man's goods, whose eyes are full of greediness, and who will not labor with their own hands !"

From this we learn that people are not saved who do not embrace and live up to this law of tithing that I have refered to. That not only will they suffer the burning but their salvation will also be denied them.

Now the 119 section of the D/ And C. answers the question of "What " does the Lord require as a tithing"of His People" "I require" that all the surplus property of every person be put in the hands of the Bishop and this was to be a standing law to them forever. As Malachi says bring all your tithes not one tenth, but ten tenths of the surplus property.

I have quoted the 57 section which says "Wo unto those whose hands are not stayed from laying hold of other mans goods. But why

does it call these consecration<sup>s</sup> ' other mans goods?'-- Because a wise and just steward has created and earned them for which the Lord gives this steward credit on his statement and the man who draws them out of the storehouse should be ever thankful to the servant of the Lord who has turned them in so there will be something in the store house for him to draw out. They are still on the steward's record who turned them in and in that way are credited to him as having turned them in and in that way they are his goods which he has turned in and has cut all strings does not even make it any of his business who draws them out. However the person who draws them out should be ever greatful to the man who turned them in. In many cases and all cases where the man that draws them out is ungreatful for the things he receives from the storehouse of the Lord is the man's worst enemy of the man who turns them in.

Referring to the law of tithing given in Malachi, also in the 85th section of D. And C. see D. and C section 56 verse 6 and 16 and 17. :

Now I want to explain the scourge and judgement spoken of in the 84th section that is to come upon the children of Zion. What is this to be; Let us turn to the 28th chapter of Isaiah where Ephraim is threatened with sure destruction which is to be like a "Tempest of hail". a destroying storm," as a flood of mighty waters. And this is to be cast down to the earth by the hand of a mighty and strong one.

The reader will note that all these agencies of distruction are to result in one glorious thing which is to clease the earth of wickedness, false religions and beliefs and prepare the way for the establistment of Zion upon theearth."

Isaih here again shows the sure inspiration of his 25 hundred year old prophecy by foretelling the coming of the Atom Bomb.

for what other destruction like a "Tempest of hail, a destroying storm or like a flood of Mighty waters overflowing could be triggered by the hand of a man? Whether from a launching pad or from an airplane: it still would be by a hand of man.

The events mentioned in these prophecies are to prepare the world for the final or second gathering of Israel which includes all of the tribes that have not yet been gathered: for the Lord tells the Nephites "Remember that I spoke unto you and said: that when the words of Isaiah are fulfilled--behold they are written, Ye have them before you, therefore search them." "Verrily I say unto you, that when they shall be fulfilled, then is the fulfilling of the covenant that the Father has made unto His people, O House of Israel, then shall the remnant which shall be scattered abroad." (note here the word shall, because the scattering of Israel was not at the time of these words complete because the Jews were still living in Jerusalem when Jesus uttered these words) "Scattered abroad on the face of the earth, be gathered from the east and the west, and from the south and the north."

When can we expect this burning spoken of by Malachi including the destruction of our cities as spoken of by the Lord in third Nephi 20th chapter and verses 14 to 21.

These things are on the Lord's timetable and they will all happen the very day and hour that has been decreed and no General of any army or any king or dictator of any nation will be able to alter this programme in the least degree, nor will they be able to prolong or distort these events. In Daniel's second chapter verse 37, it says to the King "The God of heaven has given thee a kingdom power and strength and glory". Farther, even more the 28 ch. of Isaiah says, "Behold the Lord hath a mighty and strong one" or the one who is to do this work of destruction: and we can be assured if the Lord is directing this man he will do a good job, and will

any thing for righteous people to worry about, but much to rejoice over when we realize that the God of Heaven is handling the job.

One more prophecy from Doctrine and Covenants Sec 112, verses 24- 25- 26 :

"Behold vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning and of lamentation; and as a whirlwind shall it come upon all the face of the earth, saith the Lord. And upon my house shall it begin, and from my house shall it go forth, saith the Lord:† "First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house."

It has been my aim and desire in calling attention to a few of the important prophecies to stimulate the readers interest in these things so a desire might be born in the hearts of honest people to search these things and be guided by them to prepare them for the days to come so they can look forward with joyful hearts to the future, knowing that the God of this land of America is preparing the way for our redemption and salvation of ourselves and our children by restoring the things that have been lost See D. and C. Sec. 113 verse 8 :

Let us here note in conclusion that the God of heaven is going to bring destruction by burning upon the earth. That it is going to begin in the house of God and spread to the entire earth. That this burning is going to result in the destruction of our cities and of those who do wickedly who will be as stubble.

That the purpose of this destruction of wickedness is to cleanse the land and prepare the people for the coming of the Kingdom of God upon the earth. That God is going to establish a work on the earth to prepare a people or a nucleus to escape this burning and build a foundation in Zion with the fundamental principles

of the Kingdom being lived , which will contain the embrio of that kingdom to come; so that a remnant of all the tribes of Israel will be gathered in to zion and Jerusalem: the Jews to their home land and the other tribes to the Zion of the latter days.

This is to be the beginning of the fulfillment of that matchless prayer " of thy Kingdom Come" etc. and the fulfillment of the prophecies of that kingdom.

Not only the Lords Prayer speaks of God's Kingdom to come but most of his parables refer to the same event or describes the laws and the doctrines that the earnest searcher will find in that Kingdom.

This is especially true of his three last parables that he gave to his apostles during.. the last days of his ministry recorded in the 25th chapter of Mathew.. The first ; the parable of the ten virgins--Second; The parable of the Talents and --Third; The parable of the sheep and goats.

The ten virgins : five were wise and five were foolish.

These represent the groups of people who will embrace the law of consecration when the Lord's messenger comes to gather up the Lords people to prepare for his coming. They will all go to sleep. The five wise virgins trim their lamps and secure oil so they will have a light if the Lord comes in the middle of the night or in other words,,, in a night, or a time of spiritual darkness. The bride groom comes in the midst of this time of darkness and the cry goes out "Behold the ~~G~~ Bridegroom cometh , go ye out to meet him. ". They all awaken from their sleep . In other words;;; from their half hearted efforts and the foolish find themselves unprepared: they have been drifting along not realizing the importance of the laws of consecration and stewardships. They have not made the sacrifices necessary to obtain a testimony or a burning desire to be a part of these things that we have in the dingdom so the door is closed to them. They are the ones who have been the



fault finders with their brethren and sisters ( the brothers and sisters who have oil in their lamps or a testimony of the things of God and are willing to work for nothing if necessary to be part of the kingdom; they are those who are willing to work for lower wages if necessary to see to it there is money in the treasure to pay the debts of the order. In fact they are the ones who will go without the things they need to see that the ship stays afloat. They will be in the places where they are needed to work where their brethren and sisters are working day and night and not slip off during emergencies and shift the load on those who are over worked already.

In the next parable the Lord gives eight talents or <sup>words gives</sup> ~~three~~ stewardships to three different types of men. These three men each represent three groups of people who join the kingdom. He gives out these talents to people according to their several abilities. The ones who increase their talents or double them by some sure method receive the favor and blessing of the Lord. Those who bury their talent in the earth and give it back to the Lord unimproved or not increased but are condemned and so the Lord takes the buried talent away from them and gives it to the one who gives ten talents back when he only received five in the first place and he tells the unfaithful one that he should have put his one talent out at interest so he ( the Lord) could receive his own "With usury".

The third and most important parable of all : The sheep and the Goats:

The lord speaking of his appointed servants: those who have gained the Lords favor by sacrifice and have been chosen by him as his faithful servants of whom he has said not even one hair of their head should fall to the ground unnoticed who he has made a part of him and who have become , by their faithful and confident service, creating joint heirs with him. Those of whom Brother Elden

spoke of when he said in 1940 meeting. "when I speak of the Lord I speak of all those who have become one with him. This is not an easy matter to become one with the Lord.

Joseph Smith after translating the Book of Mormon, after organizing the church and after a good part of the Doctrine and Covenants was received was tested and tried for six years after the church was organized before he was accepted of the Lord to receive the revelation and blessing he received in the Kirtland Temple.

Now what is this blessing which was given to the people who were referred to as the sheep in the third parable and why and how and to whom does it come to those who know the Lords chosen servants and treat them as they would treat the Lord because these servants have been chosen of the Lord and have earned a place as joint heirs of the Lord Jesus Christ. They have given their all to the Lord. They have kept the covenant which is: "It is my firm resolve and fixed purpose to give my all to the Lord. My time , my talants , all that I am or ever expect to be to the building up of zion and the establishment of the Kingdom of God upon the earth".

The Lord said that the way any one treats these (my brethren) is counted as doing it to the Lord.. One time one of the apostles came in the house and told the Lord that his mother and his brothers were out side and wanted to see him and he asked them "who are my Mother and my brothers?" and he answered this same question himself when he said , "My mother and my Brothers are they who do the will of my father in heaven." These comprise the brotherhood who it refers to in the parable of the sheep and the Goats. They are they who are joint heirs with the Lord.

He refers to them as He referred to His Apostles in His ministry. They were the chosen ones who had passed every test and had received the other comforter which they had to earn before they had received power from on high. He said to them: "Remember

the Lillies of the field, they toil not neither do they spin, yet Solomon in all his glory was not arrayed like one of these. Now if God so clothes the grass of the field that today is and tomorrow 'is in the oven', how much more will he do for O ye of little faith". and again He that is not willing to leave Father and mother wives or children, brothers and sisters for my name sake is not worthy of me. In other words , if any of these blood relatives fail to subscribe to the Law of Consecration , then those of the higher brotherhood are to forsake them leaving them to choose their own path : also those who mayyt into a family, who have consecrated their all are required to look to themselves as belonging to the adopted family. 'Thus a woman who marries into another family are to look to the head of that family as her relatives and not be directed by those she has left. The girl Ruth is a fine example of this principle. There was a famine in Naomi's home country , so her husband and two sons went to Moab where they could find work. This family of Father and Mother and two sons remained in moab for ten years. During that time the father and his two sons died but not until the two sons of Naomi were married.

Of These two boys, one married Ruth and the other married Orpha. Both of these girls were moabites; neither had any children. The moabites worshiped other Gods. This was a problem for Naomi. She had been and was, a worshiper of the God of Isreal. Word came to Moab that the land of Bethelam, Naomis old home, had been blessed again with bountiful harvest so she decided to go back home..

She called her two daughter in law's to her and told them that since that they had both lost their husbands that she had decided to go back to their mothers home. "The Lord has dealt harshly with me." I come to this land full, now I have to go back to my people empty. I have lost my husband and my two sons and

am now all alone.

Orpha did go home to her own people but Ruth was different. She seemed to understand the Lows of God on this situation, no doubt this was a great blessing to her future. It seemed to be something that was born in her, a part of her very being. She said, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God;"---

This was in answer to the sincere advise of her mother in law who said to her "Behold thy sister in law has gone back to her people and unto her Gods. Return now after thy sister."

And so came this famous statement given above: "Entreat me not to leave thee or to return from following after thee; for whither thou goest, I will go and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; " Where thou diest I will die, and there will I be buried: The Lord do so to me and more also if any thing but death part you and me."

So both Naomi and Ruth went to Bethlehem. All the people said, "This is Naomi, but she said call me not Naomi, call me Mara for the Almighty hath dealt bitterly with me. I went out full and the Lord hath brought me home again empty. Then why call me Naomi since the Lord has testified against me, and the Almighty has afflicted me."

Naomi did not as we all now know now that this woman , Naomi, brought back to Bethlehem much more than she took away to Moab. Ruth , the firl from Moab became the grandmother of the Greatest King that ever lived, Isreals King David.

That great man Boaz gave to Ruth one of the greatest tributes ever bestowed upon a woman when he told her. "It fully hath been shown me, all that you have done to your mother in law since the death of your husband; and how you have left your father and your

mother, and the land of your nativity and came unto a people who are strangers to you. And he said, "Blessed be you of the Lord, for you have shown more kindness in the latter end than at the beginning, in so much as you have followed not young men, whether poor or rich; for all the city of my people know that you are a virtuous woman."